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PSYCHE, SOCIETY AND COSMOS:
TOWARD A UNIVERSAL INTERLINKAGE
OF SPACE AGE PARADIGMS AND PSYCHEGRAPHIC MODELS
(NATURALISTIC, POLITICAL AND RELIGIOUS)

A Dissertation

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Doctor of Religion

by

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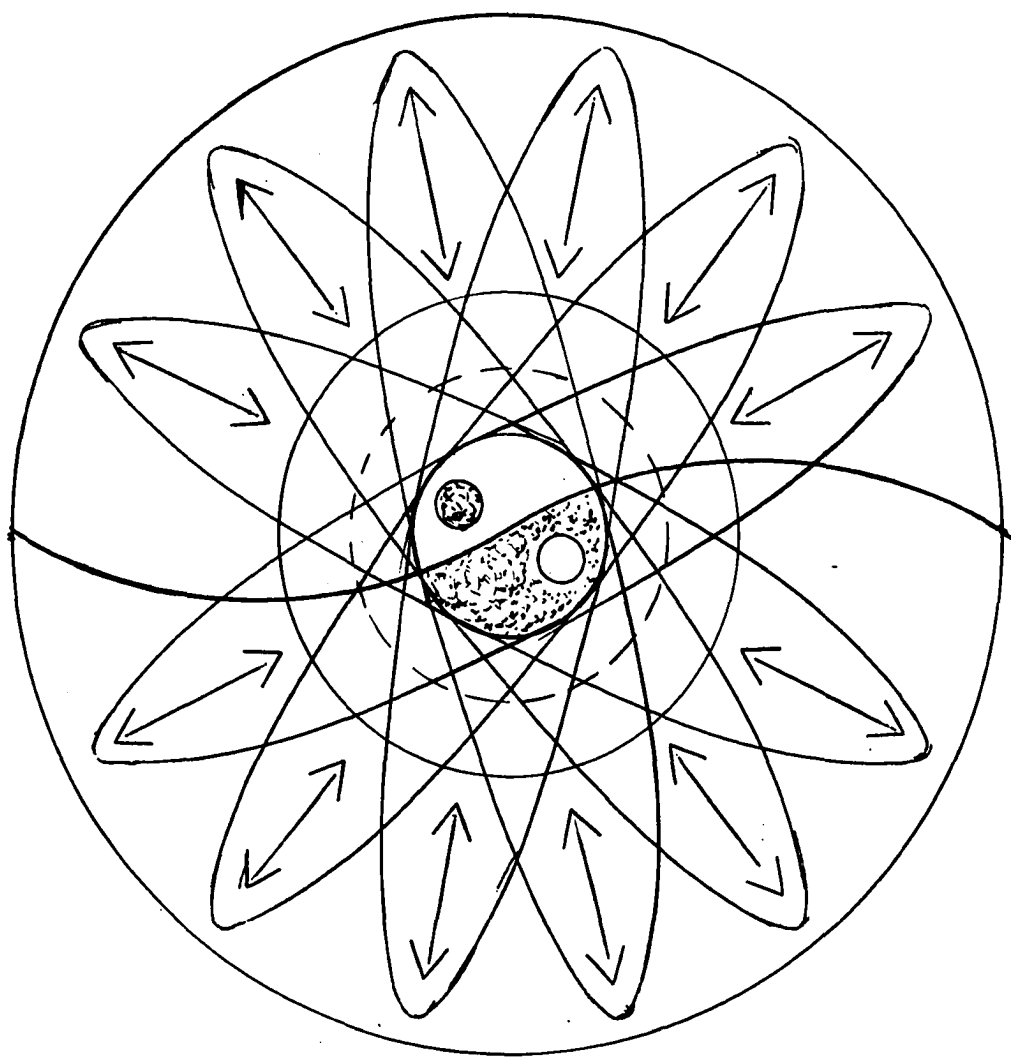


FIGURE 1

Frontispiece

Straughan Lowe Gettier

FIGURE 1

LOTUS FIELD OF THE COSMIC PSYCHE

The circle is the cosmic setting, "the Universe of all discourse" or "Everything that is the case". (Wittgenstein). Each ellipse is a psychosocio-historical reality with biologic rootings, charged with its own entelechy, in evolutionary process. Here is the key to the ellipses:

W - Word, living, organic, active.

F - Family (key noun in religious symbolism, Father).

R - Religion, overtly manifested in customs, rituals, thought forms and institutions.

P - Politics (key symbolic word, King, Caesar, etc.)

Sc - Science (Primitive and magical, naive and pragmatic, abstract and theoretical).

I - Individual (possessor of a unique "nervous system," basic unit of all the above systems).

A - The two-way arrows signify the dynamic interrelationships of social structures and the psyche (the central Yin-Yang symbol*).

FOREWORD

The rationale for this attempt at a cosmic interlinkage via the psyche is not to be found in reason. Perhaps, by a method familiar to researchers, "retroactive falsification", such a rationale could be provided. Applied to the pages that follow, the method would present key problems or questions as the points at which research began, and then show how solutions and answers flowed forth in an inevitable stream of logic that takes a definitely channeled course. In actual fact, many or most of the problems did not present themselves in this neat and orderly fashion, nor were they worked out in such an admirably systematic way. The intuition that is persistently unreported in many "proper" research papers is everywhere apparent in the pages that follow.

This intuition will be found, I hope, to be grounded rationally and emotionally in a variety of major congruent dimensions of human experience. Chinese, Indian and Judeo-Christian structures are seen to interrelate in the context of Western Science that transcends the naive demands of natural Science. Without implying any necessary agreement on their part, the works of a number of major writers are offered as presenting cosmic views that involve and imply each other: Eliade, Whitehead, Korzybski, Sherrington, Tillich, Buber, Chardin, Langer, Jung and Cobb. From these writers and cultures I offer Socio-cultural structures (bipolar ellipses) cosmic ground. At the center is the psyche, (as shown in Figure 1) which functions as a socio-cosmic paradigm. The humanistic approach is explicit in the use of the psyche as a general purpose heuristic (G. P. H.). The assumptions of cosmic process and organismic unity show respect for natural science as a handmaiden in the court of natural theology--the queen of theologies and the sciences.

The field of concentration in which this dissertation is placed is described by a coined term: "psychology and ideation". The term "ideation" relates it to philosophy, where indebtedness is extensive. The term

"psychology" points both to its theoretical structures and its empirial roots in actual clinical experience in counselling. The Word is an obvious dialogic key to the counselling relationship between the person with a problem and the person who seeks to help with the problem. For many years, as a counsellor, I have been facinated with a less obvious function of this key--the dialogic operations of the word in the psyche of the counsellee. Many hours of "therapeutic time" have been wasted by the gush of words that seem to be nothing more than glottal activity without spiritual significance or saving effect. At other times the Word has functioned in two strikingly effective ways: (1) the grounded word is lofted, and (2) the lofted word is grounded.

These two functions of the Word require a brief comment on their centrality to this dissertation. When a personal problem is particularized (grounded) so that the key words used point at very definite facts, the stage has been set for a further creative function: the grounded word must then be lofted again.

This is to say that the concrete fact must be seen in the light of an abstract understanding of meanings and implications. For example, a person who is afflicted in his relationship with his mother whom he understands through a wealth of particulars must also relate himself to the concept of motherhood (which transcends his own experience). On the otherhand, a person having an idealistic fixation on a lofty concept of motherhood must ground his feelings and thoughts processes in actual mothers, as they are on earth, in real transactions with their social constellations. Variations of problem situations (signified by the word) are legion, but there is always the need to ground the word for denotation, or to loft the word for connotation. This example illustrates the bipolar understanding view of reality as presented in the cosmic Lotus (Figure 1) and variously applied in the pages that follow.

The paradigmic nature of the psyche is shown in both its intra-psychic and its extra-psychic relationships. Within itself it is in a constant dialogue

between its bright and dark, its abstract and concrete, its Yang and Yin. In its extra-psychic transactions there is the same dialogue in a microscopic field. For every psyche the process is understood to be the same but the character of the transaction is understood to be so different that each person must be respected as a unique representative of the meaning of reality.

The interpersonal relations of the unique psyche are shown in three ways: (1) The concentric realms of social relations in which the psyche is centered, (2) the elliptical institutional structures in which the psyche is also centered, and (3) the one-to-one, or dyadic relationship in which the push is for a common center for mutuality. The character and significance of the dyadic relationship is shown in terms of the quality and pervasiveness of imitative coupling. The process of imitative coupling (which is taken as central to all social relations) is discussed with reference to three functions: (a) critical distance, (b) the interpenetrability of psyches and (c) the non-homogeneity of psychic space-time.

My debts of gratitude are numerous. To the School of Theology at Claremont, I am particularly indebted for its vigorous and liberal spirit of frontiersmanship shown by its scholarly discipline, religious commitment, psychotherapeutic energy, and respect for the unique spiritual quest of each individual. These qualities, overflowing present in my own committee, (headed by Professor Donald Rhoades) have made it possible to work with an uplifted spirit on a subject of intimidating dimensions.

To the Sabbatical Leaves Committee of the Unitarian-Universalist Long Island Area Council of New York, headed by William Swartz, a particularly hearty salute is due. Against large odds it worked with cheerful effectiveness and brought the sabbatical leaves project from an idea to reality in a surprisingly short period of time. To the Committee, the Council, and to the constituent Churches of Long Island, I express my appreciation for the opportunity, which has as its tangible product this dissertation. Most especially do I give heart-felt thanks to the congregation and individual members of the church of which I am the minister, the Unitarian Society of Bay

Shore.

To the Veach Committee of the Unitarian Society of Plandome, Long Island, New York, and to the Unitarian Universalist Association I record my appreciation for grants that have made possible what otherwise could not have been attempted, much less brought to a successful conclusion.

To Dr. Peter Putnam of Union Theological Seminary in New York City I owe a very special debt-- beyond that incurred as a student in his courses in the Philosophy of Religion and directed personal study in "brain model therapy". He has bestowed upon me vast amounts of critical energy and insight and, in the face of many differences in points of view and methodology, has greatly befriended my work.

Straughan Lowe Gettier

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TABLE OF CONTENTS

| CHAPTER | PAGE |
|---|------|
| I. MAN THE COSMOCRATOR | 1 |
| A Psyche-centric Universe | 6 |
| The Psyche as Cosmocrator | 10 |
| Archaic Man, the New Physics and World Unification . | 12 |
| Biblical Man's Orientation by Feeling | 15 |
| II. THE NEED FOR A NEW HEAVEN AND A NEW EARTH . . . | 36 |
| The Heuristic and Paradigmatic Method for Cosmic Orientation | 40 |
| Resonance and Strategy | 41 |
| The Character and Use of the Heuristic | 45 |
| Misuses and Abuses of the Heuristic and Model . . | 51 |
| The Heuristic Reach for Significant Encounters . . | 56 |
| The Paradigm as a Heuristic Linking Device . . . | 64 |
| Centrality of the Individual | 67 |
| The Individual--A General Purpose Heuristic [GPH] . | 71 |
| III. THE PSYCHE: A RESONANT PSYCHIC CENTER | 74 |
| Model of the Individual in the Process of Action . | 78 |
| Centrality of Self as seen in the Yin-Yang Mandala . | 93 |
| IV. THE PSYCHE IN THE SOCIAL MILIEU | 97 |
| Transcendental Thresholds | 101 |
| A Cosmic Tabular Field of the Psyche | 102 |
| V. A BIPOLAR BASIS OF UNIVERSALITY | 115 |
| The Bipolar Word | 116 |
| Three Modes of Being in the World | 117 |
| Other Psyches and Imitative Coupling | 119 |
| The Crux to Crux Relationship | 122 |
| "Bad Faith" and Bad Character | 125 |

| | |
|--|-----|
| Duality and Critical Distance | 128 |
| The Microscopic- Macroscopic Universe of Meaning | 136 |
| Cosmology Natural Theology and God | 137 |
| Amid Polar Tensions the Emergent God | 138 |
| Mandalas and Archetypes in the Unconscious | 140 |
| BIBLIOGRAPHY | 143 |

LIST OF FIGURES

| FIGURE | PAGE |
|--|--------------|
| 1. Lotus Field of the Cosmic Psyche | Frontispiece |
| 2. Descarte's Vortex-Cosmology | 4 |
| 3. Macrocosm-Microcosm from Robert Fludd (1617) | 11 |
| 4. Infinite Copernican Universe | 13 |
| 5. Creation of Heaven and Earth | 18 |
| 6. Shining Heaven and Solid Living Earth | 19 |
| 7. Male and Female he Created Them | 20 |
| 8. Eyes Open to Good and Evil | 23 |
| 9. The Lord for Cain Had No Regard | 24 |
| 10. Fugitive Cain in Hostile World | 25 |
| 11. Noah as Agent of Noumenous | 27 |
| 12. Noah: Agent With the Word | 29 |
| 13. Great Nation with a Divine Commission | 31 |
| 14. Institution of Religion | 32 |
| 15. Ten Bipolar Commandments | 33 |
| 16. Other Nations, Other Gods | 34 |
| 17. Tree of Life | 35 |
| 18. Table of Physical Vibrations | 44 |
| 19. Psychogenesis of Man--Illustrated by a few Faculties | 54 |
| 20. Circular Sequence | 59 |
| 21. [a] Regression-progression crisis | 74 |
| 21. [b] Schematic of Relative Dominance Formation Through A Random Search Process | 79 |
| 22. Erikson's Epigenetic Table by Steps | 86 |
| 23. Erikson's Epigentic Table Adapted | 89 |
| 24. [a] Psyche Alone in the Cosmos | 92 |
| 24. [b] Evolution in Social Semantic Being. | 100 |

| FIGURE | PAGE |
|--|------|
| 25. Tabular Cosmic Field of the Psyche . . . | 103 |
| 26. The Psyche in its Social Configuration. . . | 105 |
| 27. The Psyche's Cosmic Thrust to Freedom . . . | 107 |
| 28. Two Political Profiles--Key Conflicts . . . | 109 |
| 29. Six Differing Views of Sex . . . | 110 |
| 30. [a] Graffiti: Sex in Turmoil . . . | 113 |
| 30. [b] Graffiti: Sex in Turmoil . . . | 114 |
| 31. The Metaphysical Peak . . . | 118 |
| 32. Three Modes of Being in the World . . . | 120 |
| 33. Immitative Coupling . . . | 123 |
| 34. Crux Within the Psyche . . . | 124 |
| 35. Breach of Contract or "Bad Faith" . . . | 127 |
| 36. A Sick Psyche . . . | 130 |
| 37. Actualizing Types . . . | 131 |
| 38. Manipulative Types . . . | 132 |
| 39. Zones of Interpsychic and Cosmic Relations . . . | 134 |

CHAPTER I

MAN THE COSMOCRATOR

What is the place of the psyche and society in the cosmos? This question assumes a universe to be considered as a relatively harmonious and orderly system. It also assumes a point of orientation and a notion of the shape of the cosmic system. The basic shape of the cosmos used in these pages is a sphere enclosing other concentric spheres. Granted these basic assumptions, the next step is to identify the center. Each model to be interlinked in this presentation will have as its center the human psyche.

The term "psyche" will be used inclusively: it will be understood in the sense of many of the conventional uses of the word "soul", and it will also be understood as "the mind" as used in modern psychiatry, "considered as an organic system reaching all parts of the body and serving to adjust the total organism to the needs or demands of the environment."¹

The models to be interlinked are drawn from natural sciences and religious perspectives. The method of interlinkage will be suggestive rather than definitive, and the figures will be two-dimensional. At a later time these figures will be offered to an animator in the hope that they may be dynamically presented on the moving picture screen.

In testing these models with the use of the chalk board, the writer has found that younger children respond with enthusiasm for extended periods of time. Older children and adults try to introduce metric demands and standard astronomical models with such emphasis that the considerations of naturalistic science tend to drive out of the picture the more important but more elusive

¹Webster's New World Dictionary of the American Language:
(Cleveland: World, 1962.)

psychological-religious structures. Adults are often quite certain that children cannot understand or relate to the interlinkage of the models that follow. The experience of the writer in a number of class room and living room presentations is, as indicated above, exactly the reverse. He has been satisfied with his observations of what younger children say when their understanding is challenged by skeptical adults. They respond freely and with pleasure and give clear reports of what they have experienced. For the writer, this satisfies one of the basicly important criteria of a useful model. To be useful it must be of general value in presenting a synoptic view of man-in-the-universe.

For sophisticated adults today there is no synoptic view comparable to that of the fourteenth centure when peasant and king shared a common total view of man in the universe through time and eternity--a view that accounted for good and evil in a meaningful comingling of nature and theology.

The frontispiece offers a composite presentation of total scheme presented in the pages that follow. In addition to the concentric circles, representing the psyche, society and cosmos, it also includes a series of ellipses. These are idealized to show a single psyche in the "full flower" of its potentialities. The proportions are out of keeping with the systems of measurements used in the natural sciences, because the subject is not the space of physics but the more indefinite kind that is intended to suggest psychic space. A kind of caricature or disproportion is offered as appropriate to a variety of considerations that emerge from the problems of relating different kinds of reality represented by the psyche, society and the cosmos. One of these disproportions may be illustrated in the social realm alone.

Different psyches in the social complex of a face-to-face community may be visualized in a kind of "Cartesian vortex-society" as in Figure 2. A variety of psyches, disproportionate in personal power and richness, find their places in a kind of "multipopulated Capernican Universe". From time to time an event, a planetary intrusion from the outside, passes through the

social field and creates disturbances that stir up latent and developing factors, and forces a new alignment of psyches. (This produces a new social formation that will not be explored here.)

Psychic Space is Not Homogenous

Eliade, viewing archaic man from the perspective of contemporary man, makes the assertion: "For religious man space is not homogenous. . . ."² The nonhomogeneity of which he speaks qualifies ontology in a variety of ways other than mere distance. For example, he distinguishes between space that is real and that which real-ly exists.

Expanding on this thought, he says:

It must be said at once that the religious experience of the nonhomogeneity of space is a primordial experience, homologizable to a founding of the world. It is not a matter of theoretical speculation, but a primary religious experience that precedes all reflection on the world. For it is a break effected in space that allows the world to be constituted, because it reveals the fixed point, the central axis for all future orientation. When the sacred manifests itself in any hierophany, there is not only a break in the homogeneity of space; there is also revelation of an absolute reality, opposed to the nonreality of the surrounding expanse. The manifestation of the sacred ontologically founds the world. In the homogeneous and infinite expanse, in which no point of reference is possible and hence no orientation can be established, the hierophany reveals an absolute fixed point, a center.³

Eliade goes on to state that "A universe comes to birth from its center; it spreads out from a central point that is, as it were, its navel." The approach is frankly psychological and theological. The axis mundi runs through space that is real and real-ly existent, at a time when a certain person stands in a certain place. The gestalt is a polar alignment of significant relations that reach out elliptically (as represented in the schema that follows) from the psyche at the center to concrete depths "below" and to

²Mircea Eliade, The Sacred and the Profane (New York: Harcourt, Brace, 1959), p. 20.

³Eliade, op. cit., P. 20f.

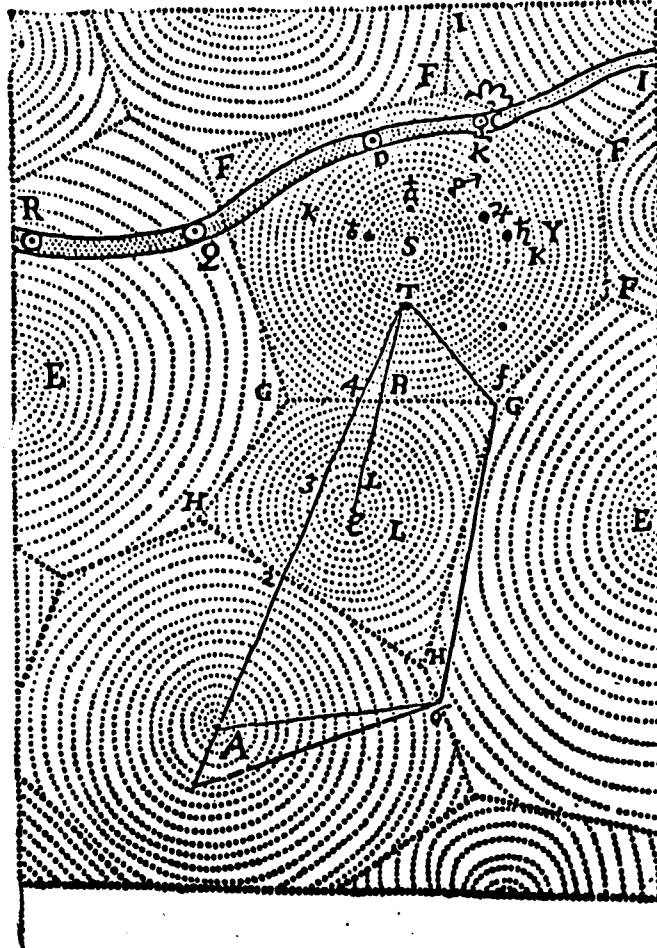


Figure 2

DESCARTE'S VORTEX COSMOLOGY

Descartes's vortex-cosmology reproduced from his book, *The World or a Treatise on Light*. The points S, E, A, and c are the centers of vortices. The rapid churning motion of the restricted central corpuscles makes these centers self-luminous, so that they act like stars. The various dotted circles, which need not be precisely circular, represent the paths of the eternally rotating corpuscular streams that compose the vortex. The dots around the vortex center S are planets, swept through their orbits by the vortical flow. The body C, which crosses the top of the diagram, is a comet, passing from vortex to vortex in a region where the flow is too slow to trap it in a continuing circular orbit. Other vortices fill the space outside the diagram, and each one represents, at least potentially, the location of a solar system in Descartes's multipopulated Copernican universe.

Source: Thomas S. Kuhn, *The Copernican Revolution* (Cambridge: Harvard University Press, 1957), p. 241.

abstract heights "above". Eliade's paradigm is Moses when the Lord God said to him, "Draw not nigh hither, put off they shoes from off they feet, for the place whereon thou standest is holy ground" (Exodus 3:5).

Objections to this approach come from those who wish to reduce reality to "nothing-but" naive scientific categories. They argue from the assumption that cosmology is the specialized province of certain of the physical sciences. However, this is a view that is rejected by many of these specialists themselves. The larger view of physical scientists is suggested by Kuhn. He takes a position that may be even four-dimensional sphorized thusly: naive science cannot live on facts alone. As he puts it, "The requirement that a cosmology supply both a psychologically satisfying world-view and an explanation of observed phenomena like a daily change in the position of sunrise has vastly increased the power of cosmologic thought."⁴ In other words, science without the psyche is "Hamlet" without the Prince of Denmark who is the central actor of the play. Thus, far from being hostile to central concerns of the theological enterprise in relation to scientific matters, Dr. Kuhn calls attention to the fundamental necessity of religious-psychological attitudes in carrying out the scientific enterprise:

Belief also affects the way in which conceptual schemes function within the sciences. Economy as a purely logical function, and cosmological satisfaction as a purely psychological function, lie at opposite ends of the spectrum. Many other significant functions lie within the spectrum, between these limits, depending on the logical structure of the theory and upon its psychological appeal, its ability to evoke belief. For example, an astronomer who believes in the validity of the two-sphere universe will find that the theory not only provides a convenient summary of appearances, but that it also explains them, enabling him to understand why they are what they are. Words like "Explain" and "understand" apparently refer simultaneously to the logical and psychological aspects of conceptual schemes.⁵

⁴Kuhn, op. cit., p. 7.

⁵Ibid., p. 39.

A Psychecentric Universe

The "believer" and the "unbeliever" in Kuhn's statement comes first and the conceptual scheme comes afterward. The concept is therefore based on what is psychologically permitted. It follows that the scheme that is accepted for scientific use is, by the very process of its formation, psychogenic. This thought argues that scientific man cannot even begin to live the life of physics on the bread of logic and objectivity alone.

Moreover, the scheme must not only be logical from the point of view of the psyche, the psyche must also feel that it has a functional value. As Kuhn puts it:

Conceptual schemes have psychological as well as logical functions, and these do depend upon the scientist's belief or incredulity. For example, the psychological craving for at-home-ness, discussed in the second section, can be satisfied by a conceptual scheme only if that scheme is thought to be more than a convenient device for summarizing what is already known. . . . A conceptual scheme that is believed and that therefore functions as a part of a cosmology has more than scientific significance.⁶

For man to be at home in the universe he requires a scheme that does much more than help him to account for and to manage the experienced world of the senses. In Kuhn's words, "Conceptual schemes are comprehensive; their consequences are not limited to what is already known, becoming first and foremost a powerful tool for predicting and exploring the unknown."⁷ This is to say that the psyche demands a transcendent scheme for conceptualizing the abstract parameters that it senses to stand in a kind of balancing relationship to the concrete knowns. And, further, it demands that its transcendent formulations be adequate for guidance into the realm of the unknowns. It does not demand of it that it lend itself to precise predictions. But it does demand that it be useful and relevant.

⁶ Ibid., p. 38.

⁷ Ibid., p. 39f.

These considerations tend to establish the psyche at the center of things. It is a purpose of this dissertation to examine the role, relationships and some consequences of deliberately taking the psyche as the cosmic center. This task is simplified by the astronomical fact that the universe has no significant center that can be demonstrated or projected objectively. It is also simplified by the spirit of the times: it does not outrage a consensus of the intellectual world to postulate a psyche-physical cosmology. However, this lack of theoretical objection cannot be construed as an acceptance.

This task is also simplified on the naturalistic side by its lack of the appearance of an attack upon the Christian faith. In Christian Natural Theology, Cobb makes this statement:

In Living Options in Protestant Theology, I argued the need for a Christian natural theology primarily by analysis of the bases on which major recent theologies have sought to justify their affirmations. I tried to show that even those theologies which explicitly repudiate natural theology have had assumptions or developed implications that should, in fact, be recognized as belonging to the sphere of natural theology.⁸

A positive assist in this task comes from the psychotherapeutic community with its emphasis on the central importance of each psyche in its total context, social and cosmic. Jung makes this diagnostic protest:

Under the influence of scientific assumptions, not only psyche but the individual man and, indeed, all individual events whatsoever suffer a leveling down and a process of blurring that distorts the picture of reality into a conceptual average. We ought not to underestimate the psychological effect of the statistical world picture; it displaces the individual in favor of anonymous units that pile up into mass formations. Science supplies us with, instead of the concrete individual, the names of organizations and, at the highest point the abstract idea of the State as the principle of political reality. The moral responsibility of the individual is then inevitably replaced by the policy of the State (raison d'état). Instead of moral and mental differentiation of the individual, you have public welfare and the raising of the individual standard. The goal and meaning of individual life (which is the only real life) no longer lie in the individual development but in the policy of the State, which is thrust upon the

⁸ John B. Cobb, Jr. A Christian Natural Theology (Philadelphia: Westminster Press, 1965), p. 11

individual from the outside and consists in the execution of an abstract idea which ultimately tends to attract all life to itself. The individual is increasingly deprived of the moral decision as to how he should live his own life, and instead is ruled, fed, clothed and educated as a social unit, accommodated in the appropriate housing unit, and amused in accordance with the standards that give pleasure and satisfaction to the masses. The rulers, in their turn, are just as much social units as the ruled and are distinguished only by the fact that they are specialized mouthpieces of the State doctrine.⁹

Seen from this viewpoint, the individual really is of diminishing importance to anyone who wished to dispute this would soon find himself at a loss for arguments. The fact that the individual feels himself or the members of his family or the esteemed friends in his circle to be important merely underlines the slightly comic subjectivity of his feeling. For what are the few compared with ten thousand or a hundred thousand, let alone a million?¹⁰

These critical comments on the social consensus about society underscores the need by reviewing the status of the psyche as it in fact functions and as it, in view of the facts, ought to be valued. The socialization of the psyche, in the sense of conforming it to the prevailing customs of the state and its policies, is an achievement that is only momentary. Sudden riots, revolts, and the contagion of revolutionary movements testify to the germination of new psychic seed beneath the snow of apparent order and acceptance.

However, during the often long epochs of socialized controls such as Jung deplures in their modern manifestations, the apparent logic and power of those in the saddle and things as they are forces the solitary psyche to quail before the big battalions and makes him feel that he has no resources

⁹ Carl G. Jung, The Undiscovered Self (Boston: Little and Brown, 1958) p. 21f.

¹⁰ Ibid, p. 24f.

"to combat the evidence of his senses", that he is merely an expression of the "nullity and futility of the individual personality, since it is not represented and personified by any mass organization."¹¹

It is the fact that, that individual psyche can be overawed, seduced, and constrained, that makes explosive disorders inevitable in times of stress. The psyche is distorted and conformed, but like spring steel. In situations of stress the individual psyche finds freedom to make a new alignment of inner reality with social pressure. During times of social crisis it is seen that the individual psyche has its own free-masonry of signs and signals by which it achieves unspoked communication with other individuals. Although lacking organization comparable to that of the state, the unorganized become coordinated into a new conformation, and unified behind new purposes. The potential of such revolutionary moments is limited by the individual psyche's lack of a sense of its own significance, power and potential. Lacking this self knowledge, the individual psyche, in the fullness of time, finds a contemporary theorist, or a paradigmatic personality. The paradigmatic personality is the soul that trusts itself and its mission. It has found the resonant words that makes if a Thou, charged with charismatic power. The power consists only in its ability to release the psyche from the old bondage from which it is seeking release, and binding it to the new task to which it feels already bound. But the charismatic personality is seen as the celestial model; the place whereon he stands is the axis mundi, his personality is both a mirror and a model, and by him and in his name the world is rediscovered. And the world once again has a new Cosmocrator.

¹¹ Ibid, p. 25.

The Psyche as Cosmocrator

The role of the ideal Cosmocrator is not autocratic, it is vicarious and creative. He acts, as it were, by the authority of God. His followers are not servants but friends, if not peers. To those who do not feel themselves to be his peers he has a good word of realistic hope: "And ye shall become the children of the Highest." The spirit of the new conformation is enthusiasm. The new being (however vicariously transformed) becomes a codiscoverer of sacred Lebensraum which is taken over in ascendant mood of those who are en theos. Normatively, man takes possession of and re-makes the cosmos in the psychological manner of Eliade's archaic man, portrayed as "the pre-eminently divine act":

Every territory occupied for the purpose of being inhabited or utilized as Lebensraum is first of all transformed from chaos to cosmos; that is, through the effect of ritual it is given a "form" which makes it become real. Evidently, for the archaic mentality, reality manifests itself as force, effectiveness, and duration. Hence the outstanding reality is sacred, for only the sacred is in an absolute fashion, acts effectively, creates things and makes them endure. The innumerable gestures of consecration--of tracts and territories, of objects, of men, etc.,--reveal the primitive's obsession with the real, his thirst for being.

In this sense, the charismatic leader is the cosmocrator of men. By him they come into being, and through him they dare to see themselves sharing a central place in the cosmic order. In him, as the celestial being they dare to see themselves as the microcosm in the macrocosm as in Figure 3.

The Copernican revolution is to be understood, in the light of this analysis, not so much as a challenge to the mind of its period as a challenge to its sacred Lebensraum. At the level of threatened emotions, Copernicus was an anti-cosmocrator. The upholder of the Copernican system was felt

¹²Luke 6:35a (AV)

¹³Mircea Eliade, Cosmos and History (New York: Harper and Row, 1954), p. 11.

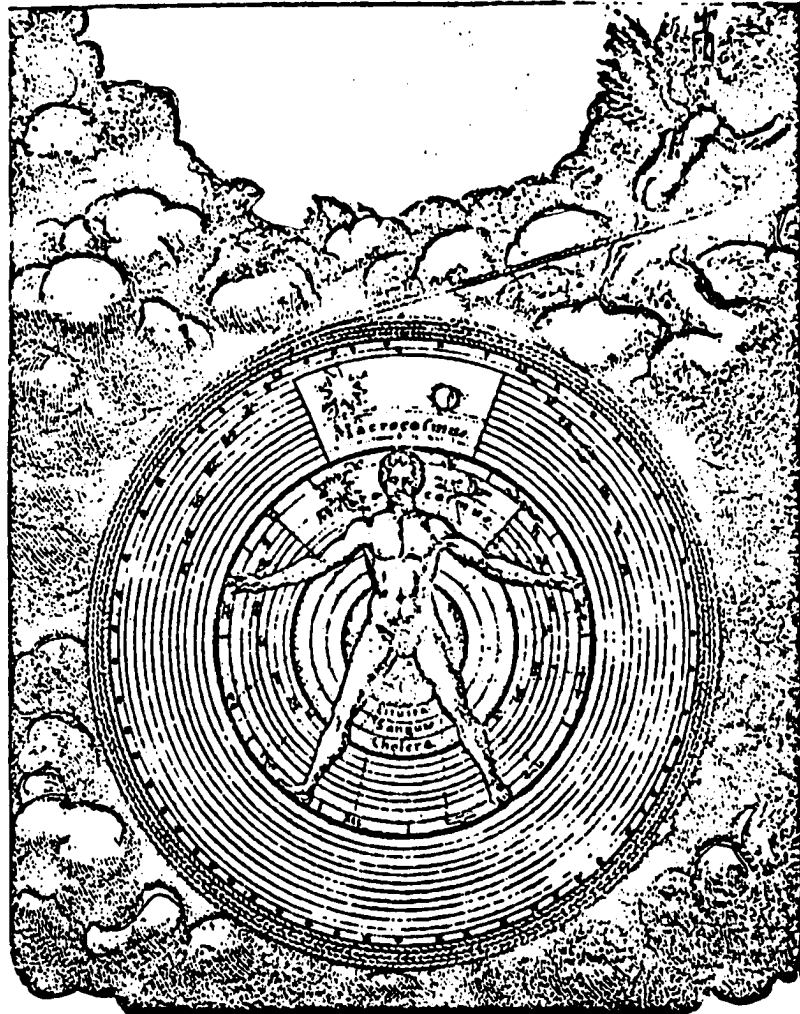


Figure 3

MACROCOSM -- MICROCOSM
FROM ROBERT FLUDD (1617)

Source: Charles Sherrington, Man on His Nature (New York: Macmillan, 1941), p. 54.

as a destroyer of not only man's relatively central position but also of the reality of his Lebensraum. The infinite Copernican universe of Thomas Diggs (see Figure 4) was felt as psychic chaos. Nothing could be more intolerable to the primal nature of man--unless he was specially conditioned to accommodate himself to it. Or, unless he were able to free himself from a fundamental error of understanding.

The fundamental error was the confusion of the solar system with the cosmos. The solar system is an astronomical structure, and the cosmos (as the term is here used) is an anthropological structure. As will be indicated later in this chapter, the stars were at the time of Biblical beginnings more of the order of essences than existents. They were therefore heavenly bodies, as they still are in the language of poetry. But today, considered as astronomical bodies, they are a part of the world of concrete entities.

In the cosmic scheme presented in the frontispiece, the stars, as concrete entities, exist in the Yin region of existents. Their essences, as abstract concepts, are to be found in the Yang region of universals.

Archaic Man, the New Physics and World Unification

As astronomy, the Bible has offered amusement to those who wished to revile it as a scientific manual, and it has been mutilated by those who have tried to reconcile it with modern physics. But as a psychological record of one of mankind's historic attempts to discover and consecrate its place in the cosmos, the Bible has special value. This value is underscored by the uses of anthropology. Eliad's respect for the efforts of archaic man to orient himself by feeling is an example of the value of primitive man to modern man's understanding of himself. To us, too, as to Ecclesiastes, (430-400 B. C.), the sun also rises.¹⁴ Ours, also, is the primitive prepositional life of "up", "down", "above", "below", "within", "beyond" and other relational terms of

¹⁴ Ecclesiastes 1:5.

A perfit description of the Caelestiall Orbes,
according to the most auncient doctrine of the
Pythagoreans, &c.

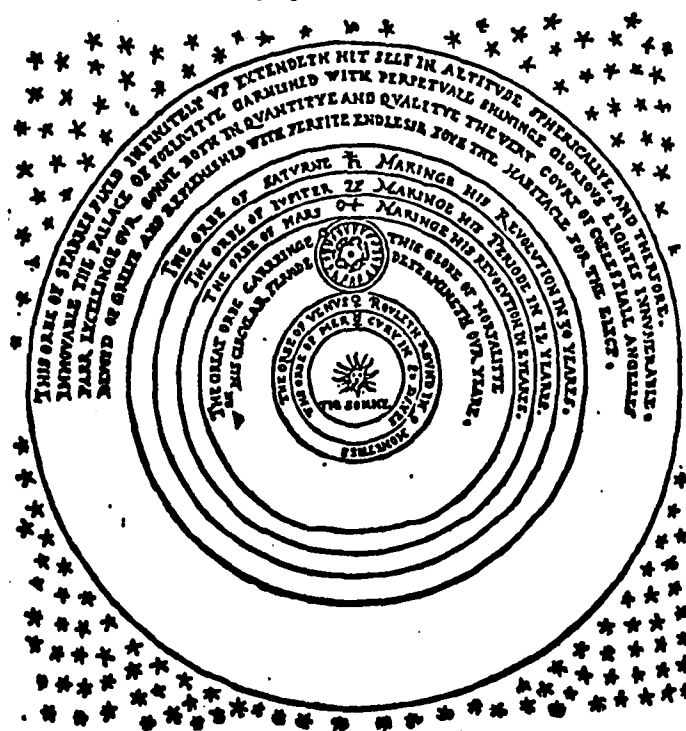


Figure 4.

INFINITE COPERNICAN UNIVERSE

The infinite Copernican universe of Thomas Digges, reproduced from his *Perfit Description of the Caelestiall Orbes*, published in 1576. The diagram is like all other early sketches of the Copernican universe except that the stars are no longer restricted to the surface of the celestial sphere. No stars occur within the sphere (if they did, there would be observable stellar parallax), but the infinite space beyond the sphere is studded with them. Notice, however, that the sun still retains a privileged position and that the distance between neighboring stars is far less than that between the sun and the celestial sphere. In Digges's universe the sun is not just another star.

Source: Kuhn, *op.cit.*, p. 234.

personal psychology that are not directly useful in a physics of relativity. To do space physics one must have the capacity to suspend, or to use in very special ways, ordinary way of perceiving and organizing perceptions. In the western world, triumphant with modern science, the need for this changed intellectual view is much taken for granted in such a way as to deprecate the archaic nature of man. In deprecating the archaic there is a sense of conflict between cultures (East and West, religion v. science, primitive v. modern, underdeveloped v. developed). Speaking to this conflict F.S.C. Northrop says:

If unnecessary emotional conflict and social demoralization are not to result, it is important that the youth understand what is happening to them. This means that they must see their experience as the coming together of two different philosophical mentalities, that of their traditional culture and that of the new physics. Hence, the importance for everyone of understanding the philosophy of the new physics.¹⁵

In so saying, Northrop joins Heisenberg in the conviction that modern physics, instead of becoming independent of and dropping philosophy actually makes philosophy more important than ever.¹⁶ His use of the term "philosophy" also includes religion:

It is because of this introduction of potentiality into the subject matter of physics, as distinct from the epistemological predicament of physics, that Einstein objected to quantum mechanics. He expressed this objection by saying: "God does not play dice."¹⁷

This view of the new philosophy of physics provides the basis for an engagement with, rather than a rejection of, archaic man.

It is the coming together of this new philosophy of physics with the respective philosophies of culture of mankind that is the major event in today's and tomorrow's world.¹⁸

¹⁵Werner Heisenberg, Psychics and Philosophy (New York: Harper & Row, 1958), p. 2f.

¹⁶Ibid., p. 3.

¹⁷Ibid., p. 4f.

¹⁸Ibid., p.

This understanding of the proportional importance of the new physics in the modern and emerging world is also expressed by Heisenberg in his conclusion:

One may perhaps state that modern physics is just one, but a very characteristic, part of a general historical process that tends toward a unification and a widening of our present world. This process would in itself lead to a diminution of those cultural and political tensions that create the great danger of our time. But it is accompanied by another process that acts in the opposite direction. The fact that great masses of people become conscious of this process of unification leads to an instigation of all forces in the existing cultural communities that try to ensure for their traditional values the largest possible role in the final state of unification. Thereby the tensions increase and the two competing processes are so closely linked with each other that every intensification of the unifying process--for instance, by means of technical progress--intensifies also the struggle for influence in the final state, and thereby adds to the instability of the transient state. Modern physics plays perhaps only a small role in the dangerous process of unification. But it helps at two very decisive points to guide the development into a calmer kind of evolution. First, it shows that the use of arms in the process should be disastrous, and, second, through its openness for all kinds of concepts it raises the hope that in the final state of unification many different cultural traditions may live together and may combine different human endeavors into a very new kind of balance between thought and deed, between activity and meditation.¹⁹

This present study of "psyche, society, and cosmos" presumes the necessity of a cosmology in which it is possible for "a calmer kind of evolution" to be worked out. It also presumes the importance of archaic man (the subject of Eliade's studies) in the world of the "new physics" and an indeterminate Heisenbergian future charged with potentiality.

Biblical Man's Orientation by Feeling

The attack on and defense of the Bible as scientifically sound, in the sense of astronomy and geology, has distracted attention from its psychological validity. As a psychological document it has retained through all the disputations a fundamental value: a means of helping Western man keep in

¹⁹ Ibid. p. 205f.

touch with his archaic centers and his basic nature. Regardless of the state of his knowledge, man finds it necessary to find in the chaos of his perceptions an order of things to which he can relate meaningfully. For this scheme to be useful it must be emotionally relevant to things as they are seen and felt. In the pages that follow passages are cited that indicate instances of the development of such a scheme. The figures relate the passages to the basic model offered as the frontispiece. The figures suggest how, hermeneutically, a psychological translation may be made in a cosmic schema based on the Yin-Yang model.

The legitimacy of the psychological interpretation or translation here attempted is suggested by David James Randolph of Drew University in his introduction to nine sermons by Ebeling:

The new hermeneutic is a movement rather than a school and hence is open to new configurations and differing interpretations. Its presiding image is that of Hermes (Mercury), the messenger of the Gods. Interpretation is its principle function, and the conviction that the Bible can tell us what it means to be a man in the modern world suggests its major direction.²⁰

Quite apart from the matter of Biblical hermeneutics, there is the need for man in the modern world to reckon with his cultural images, his linguistic continuities, and his psychological relatedness to his pre-modern ancestors.

In the selected passages of the Bible that follow a number of these still-modern themes will appear: basic assumptions that are necessary to cosmic thinking which still hold their own, existential responses and orientations that have not changed (however they may be reinterpreted by second thoughts), facts of nature that must be responded to emotionally and intellectually, issues of the heart, social constructs and religious documents that have not lost their power to speak to man and challenge his conscience.

²⁰ Gerhard Ebeling, On Prayer (Philadelphia: Fortress Press, 1966), p. 6.

In Figure 5 we have the assumption of a burst of energy (a wave) and the physical deeps of land and water--the realm of naive science. Above is heaven which is the abode of unseen powers.

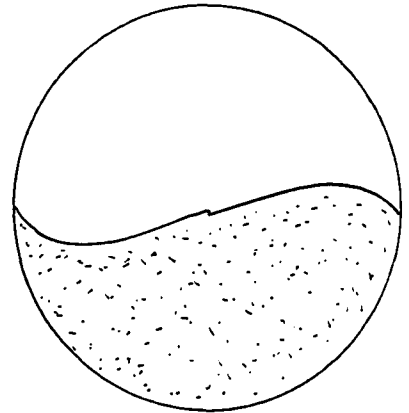


FIGURE 5

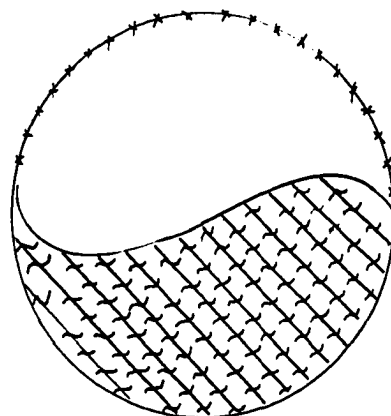
CREATION OF HEAVEN AND EARTH

The formation of the earth and its creatures was viewed as a cosmic event, in accordance with cosmic law. In Figure 6 the stars are shown in the abstract heavens rather than the concrete earth portion of the model for the reason that to primitive man they were more in the order of ideal images.

In the beginning God created [a] the heavens [b] and the earth [c]. The earth was without form and void, and darkness was upon the face of the deep; and the spirit of God was moving over the face of the waters [a]. (Gen. 1:1-2).

And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. (Gen. 1:3-4).

FIGURE 6



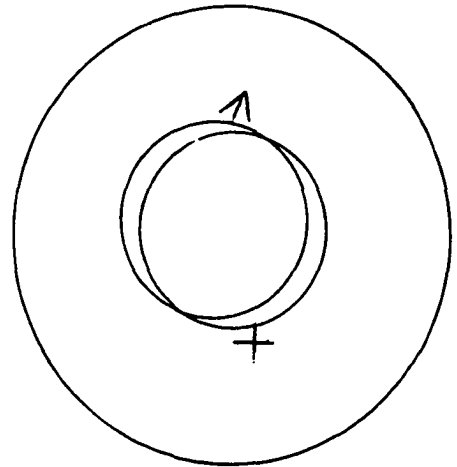
SHINING HEAVEN AND THE SOLID
LIVING EARTH

At the center of things man found himself to be Lord of creation. And man found himself in two forms, male and female, and fated by nature to be united, "of one flesh". Apart and yet not apart the male and female seek to discover themselves, each other and the meanings of life and death. In discovering each other the task is eased by likeness and made difficult by a degree of uniqueness.

And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth. (Gen. 1:14-19)

And God said, Let the waters bring forth swarms of living creatures, and let birds fly above the firmament of the heavens. . . . And God said, "Let the earth bring forth living creatures according to their kinds. (Gen. 1:20, 24).

FIGURE 7



MALE AND FEMALE
HE CREATED THEM

In Figure 7 the male and female principles have been shown as twin circles that partially overlap. Actually each person, the male and the female, is the center of a personal universe, in keeping with what has been said in an earlier part of this chapter. Never is the map ever the territory, nor is the schematic the model. But this presentation is not even in keeping with the usual method of this dissertation. The deviation is resorted to here to suggest a felt experience of sharing a common center.

Then God said, "Let us make man in our image [Figure 7], after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them and God said to them, "Be fruitful and multiply, and fill the earth and subdue it. . . . (Gen. 1:26-28).

It is a matter of common contemporary knowledge that each person is a biological balance of the male and female principles, morphologically and chemically. Psychologically, it is also understood that one of these principles is dominant and the other is recessive as a shadow self. In the Yin Yang representation of the psyche these understandings are indicated by the smaller circles that exist as included opposites. The sexual case is a paradigm for many other contrarities that make up "human nature". It is the glory of human nature over against animal nature that these contraries can be felt and that they can strive for mastery of the organism. It is a necessary condition for dialogue--intrapsychic and interpsychic. The condition may be restated: we experience included opposites and yet it is not possible that an opposite may truly and actually include the other. Buber says it this way:

The actual other who meets me meets me in such a way that my soul comes in contact with his as with something that is not and that it cannot become. My soul does not and cannot include the other, and yet can nonetheless approach the other in this most real contact. The other, what is more, is and remains over against the self, no matter what completeness the self may attain, as the other. So the self, even if it has integrated all of its unconscious elements, remains this single self, confined within itself. All beings existing over against me who become "included" in myself are possessed by it in this inclusion as an it. Only then when, having become aware of the uncludable otherness of a being. I renounce all claim to incorporating it in any way within me or making it a part of my soul, ²¹ does it truly become Thou for me. This holds good for God as for man.

Unable to incorporate the other, and unable to reconcile his personal and social contrarities, man has from earliest times the need to find ways to struggle with his conflicts, to explain them and to cosmocize them.

The cosmic scope of the conflict is not to be minimized. Man's defiance of the cosmic power is seen in the Genesis account of creation. The defiance is projected and made to appear that God is jealous of man, fearing that he will

²¹ Martin Buber, Eclipse of God (New York: Harper & Row, 1952), p. 88f.

open his eyes and become wise in his understanding of the way of heaven with earth.

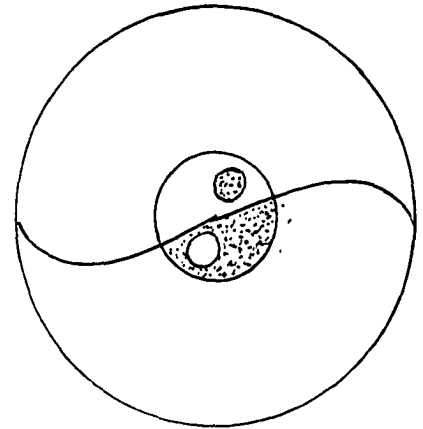
In The Four Loves (which he identifies as Affection, Friendship, Eros and Charity) Lewis sees God actively invading the circles of affection:

God is the great Rival, the ultimate object of human jealousy; that beauty, terrible as the Gorgon's, which may at any moment steal from me--or it seems like stealing from me--my wife's or husband's or daughter's heart.²²

It does not alter the internal situation of cosmic conflict when the deity is divided in his functions so that a Satan is introduced to take over some of his felt functions. The use of a demonic deity serves to broaden the scope of activity that may safely be attributed to the cosmic power(s). In this way the number of games, and the scope and magnitude of the conflict, can be increased so that the mythical story is rich enough in action and complexity to approximate the psychic situation. These observations may easily be drawn from the following text:

²² C. S. Lewis, The Four Loves, (New York: Harcourt, Brace, 1960) p. 61.

FIGURE 8

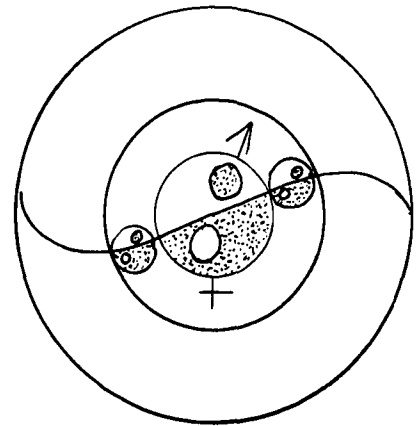


EYES OPEN TO GOOD AND EVIL

In Figure 8 the male-female dyad is shown with two offspring, both male. In the verses of the Book of Genesis that follow we are told that even in the same family circle psychic identities are not to be expected. The brothers, Cain and Able, take a cosmic stance that sets them apart in uniqueness of personality, ritual and felt response from the divine.

But the serpent said to the woman, "You will not die. For God knows that when you eat of it your eyes will be opened, [Figure 8], and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of it and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened (Gen. 3:4-7).

FIGURE 9

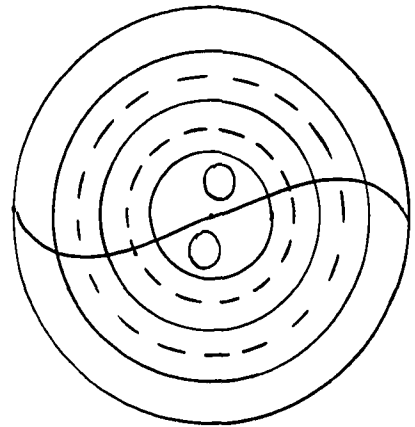


THE LORD FOR CAIN HAD NO REGARD

Cain, for his crime against the primary group, forced to become an alien, confronts other peoples in other lands. This removes him from not only the primary group but (if such can be found in the text) also from all significant others. His problem: can a man live in a society to which he does not belong?

Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the Lord." And again she bore his brother Abel. [Figure 9]. Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel brought the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell And Cain rose up against his brother Abel, and killed him. (Gen. 4:1-5, 8b).

FIGURE 10



FUGITIVE CAIN IN HOSTILE WORLD

Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a wanderer on the earth." Cain said to the Lord, "My punishment is greater than I can bear. Behold, thou hast driven me this day away from the grounds; and from thy face I shall be hidden; and I shall be a fugitive and wanderer on the earth, and whoever finds me will slay me." Then the Lord said to him, "Not so! If anyone slays Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who came upon him should kill him. Then Cain went away from the presence of the Lord, and dwelt in the land of Nod, east of Eden. (Gen. 4:9-16).

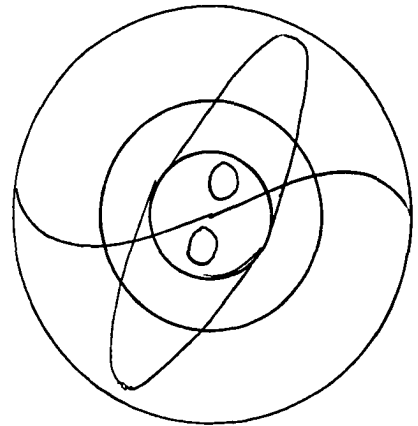
In the passages that follow, as is indicated in Figure 10, there is the introduction of a cosmic agent, Noah. In the case of Cain we have a creature who is an offense before the Lord. In the case of Able we have one who is acceptable to the Lord. In Noah we have an agent of the Lord.

Noah does not act on his own avowed judgment. In the Yin region of the cosmos he had his own experiences and observations, but from the region of the Yang (to use the language of our basic model) he received the Word as external to himself.

A special word is in order here about the Yang region--the region of the felt and directly perceived realm of objects. It too was full of mysteries and dangers. For Noah the physical facts of life did not belong to the abstract thinking of what we call physics, and this for the reason that no such order of thinking was then available. A physical catastrophe was not understood to be caused by physical antecedents. The realms of the moral and physical were regularly confused with each other.

From this general situation we have this state of affairs: Noah felt himself to function as a leader and as an agent of divine purposes, as they were understood. But he did not feel himself to function as an individual in the modern sense of the word. He was unable to distinguish over a wide area of experience the difference between a naive fact and a noumenous encounter. He groped in the naive world of the Yang only somewhat less, perhaps than in the noumenous world of the Yin. But the significance given to the rainbow suggests that he felt the correspondence of the two great realms of being.

FIGURE 11



NOAH AS AGENT OF NOUMENOUS

Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth. Make yourself an ark For behold, I will bring a flood of waters upon earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die. . . . Go into the ark and all your household, for I have seen that you are righteous before me in this generation. . . . For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground." And Noah did all that the Lord had commanded him.

Then God said to Noah, "Go forth from the ark, you and your wife, and your sons and your son's wives with you. Bring forth with you every living thing that is with you of all flesh. . . . And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark.

The Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And when the Lord smelled the pleasing odor, the Lord said in his heart, "I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth; neither will I ever again destroy every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

.....

Then God said to Noah and to his sons with him, "Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you. . . . And God said, "This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. . . . When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all the flesh that is upon the earth. (Gen. 6:11-14a, 17; 7:1b, 4-5; 8:16-17b, 19, 20-22; 9:8-10a, 12-13, 16)

As indicated above, Noah was the agent, the spokesman, of the Lord. He felt that his was the function to deliver the Word that came out of the cosmic deeps, and he felt his obligation not only to his family but to the community--scornful though it was. But there is no suggestion that he thought of the Word as an institutional form--a special order, like family or agent. In early stages of human development the Word, like the Individual, or like Science (as we understand it), was undiscovered territory. However, in the passages that follow we have examples of the importance of the Word as a special instrumentality with cosmic significance. [Figure 12].

Now the whole earth had one language and few words. And as men migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth." And the Lord came down to see the city and the tower, which the sons of men had built. And the Lord said, "Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. Come, let us go down, and there confuse their language, that they may not understand one another's speech. So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the Lord confused the language of all the earth; and from there scattered them abroad over the face of all the earth. (Gen. 11:1-9.

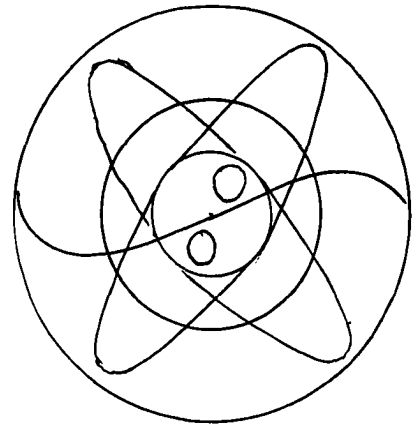


FIGURE 12

NOAH: AGENT WITH THE WORD

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and life was the light of men. The light shines in the darkness, and the darkness has not overcome it. (John 1:1-5).

The Word, as a cosmic instrument, used with care, discipline and purpose is now a means for the development of other institutional forms. By means of its purposes may be stated in the future because, being named, the future has come to exist. As an existent it can be thought about and planned for. It has become a realm of being. Man, having a version of the past as it might have been, is capable of projecting himself into a future as it ought to be.

But the individual is not yet. His psyche is still undiscovered, and for all its importance not subject to many possibilities it will later discover when it becomes self-conscious. The private person is therefore especially weak. He exists because he is a part of a family, a group, a tribe. Through these social agencies he is able to think of larger social agencies. Especially when the tribe (or larger family sojourns in an area whose population is conscious of belonging to a larger social unity.

Armed with the Word, however primitive its institutionalization, and concepts of Time, future and past, and mindful of the power of a larger social

agency, the Nation, a Patriarch with his growing retinue is able to move into a larger area of existence. [Figure 13].

Of importance to our present theme is the fact that the divine commandments are not regarded as laws in the political sense of being subject to legislative change. They apply to particular occasions, they are important because of their social utility and the consequences of their violation, and they may be enforced by the recognized political agencies. But for all their importance in the Yin world of practical living and the necessities of social order for survival, they are felt to have their roots, their validation and their ultimate enforcement in the Yang world of the abstract and invisible powers--none-the-less real for their invisibility.

In the case of the Ten Commandments, each and every one is relevant to particulars of behavior. But they pertain to a total cosmic orientation. And even for the undiscovered psyche they speak, as cosmic commands, to the inner man. Existence physical and political is felt to depend on the moral, spiritual, cosmic law. Thus belonging to a kingdom not of this world, and feeling obliged to live under the rule of a heavenly father are ancient orientations that compare with sophisticated modern constructs of overarching universals grounded in natural law.

In Figure 14 all the verses are indicated in the region of the abstract. However, as in the case of verse seven, the demand of unitary loyalty reads in application to the same concentric in the visible world. Verse eight makes the particular application even more precise.

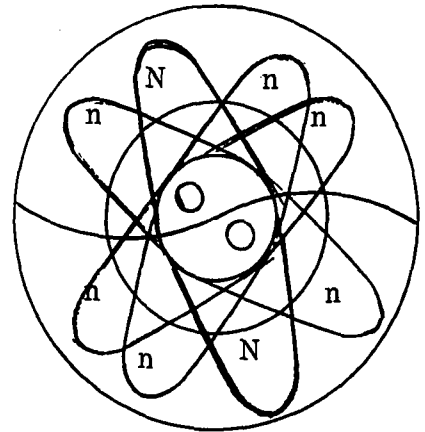


FIGURE 13

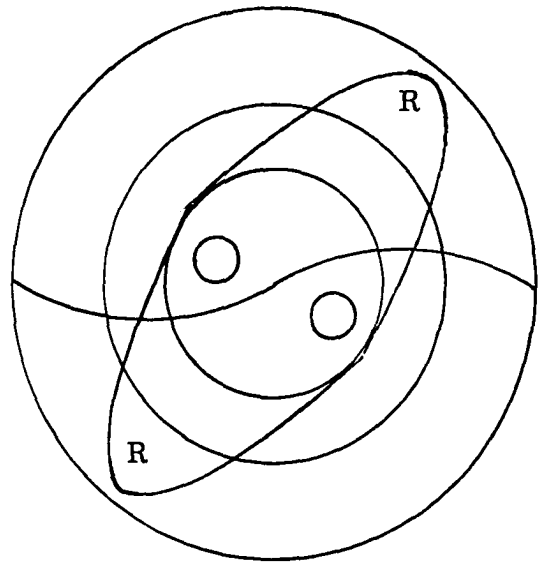
GREAT NATION WITH A DIVINE COMMISSION

By the time of Moses the concept of the Great Nation was well developed as a cosmic power--its pervasive capacity to invade the total personality of the subject.

In the passages that follow are references to the individuation of Religion as an institution, with its own representatives, rituals and demands.

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves." (Gen. 12:1)

FIGURE 14



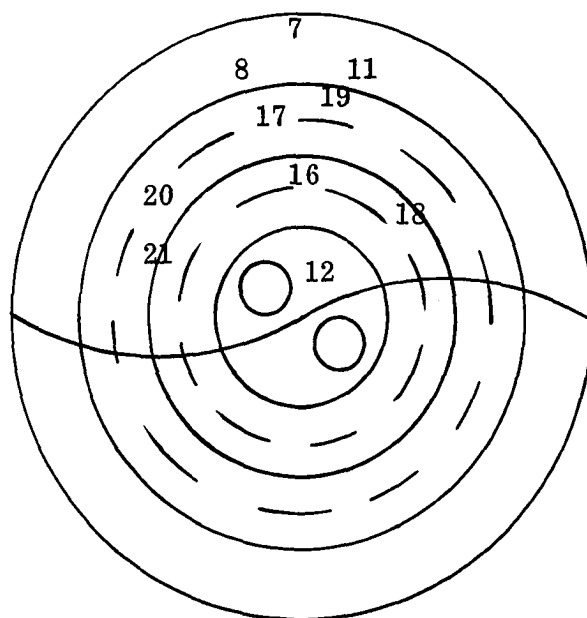
INSTITUTION OF RELIGION

Leadership of the nation is divided. There are those who meet the political and military needs of the people. And there are the religious leaders. Charismatic leaders are capable of special combinations of representative power. The law of the land and the law of heaven are the same, however special the interpretations may be from time to time to suit occasions.

Jethro, the Priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel his people, how the Lord had brought Israel out of Egypt. (Exodus 18:1).

The Lord said to Moses, "Speak to the people of Israel that they take for me an offering; from every man whose heart makes him willing you shall receive the offering for me. . . And let them make me a sanctuary, that I may dwell in their midst. [Figure 14] (Exodus 25:1-2,8).

FIGURE 15



TEN BIPOLAR COMMANDMENTS

"You shall have no other gods before me. (7) [Figure 15]

"You shall not make for yourself a graven image, or a likeness of anything that is in the heaven above... (8)

"You shall not take the name of the Lord your God in vain. . . (11)

"Observe the sabbath day, to keep it holy, as the Lord God commanded you. (12)

"Honor your father and mother. . . (15)

"You shall not kill. (17)

"You shall not commit adultery. (18)

"Neither shall you steal. (19)

"Neither shall you bear false witness against your neighbor. (20)

"Neither shall you covet... anything that is your neighbor's." (21)
(Deu. 5.)

Other nations, however, having other gods, are not seen or felt as having cosmic status. As members of other nations, individuals may be classified as destructable others. [Figure 16].

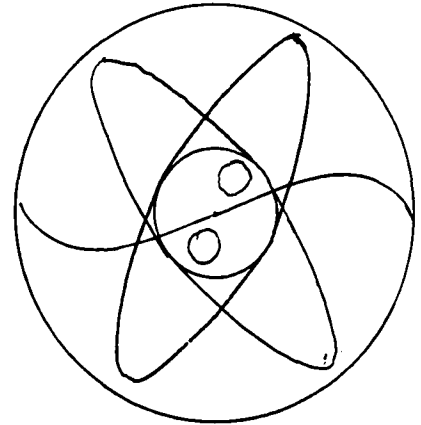


FIGURE 16

OTHER NATIONS, OTHER GODS

When the Lord your God brings you into the land which you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, and the Canaanites, the Perissites, the Hivites, and the Jebusites, seven nations greater and mightier than yourselves, and when the Lord your God gives them over to you, and you defeat them; then you must utterly destroy them; you shall make no covenant with them, and show no mercy to them. You shall not make marriages with them, giving your daughters to their sons or taking their daughters for your sons. For they would turn away your sons from following after me, to serve other gods; then the anger of the Lord should be kindled against you, and would destroy you quickly. But thus shall you deal with them: you shall break down their altars, and dash in pieces their pillars, and hew down their asherim, and burn their graven images with fire. (Deu. 7:1-5)

The view that other nations have other gods, making them expendable, had the function of facilitating intimate relationships. Out of differences came feelings of relatedness. In spite of the prohibitions of the Yin world of apparent survival needs, and in spite of the undiscovered self, the psychic tree flourished and claimed for itself both worlds--the Yin and the Yang.

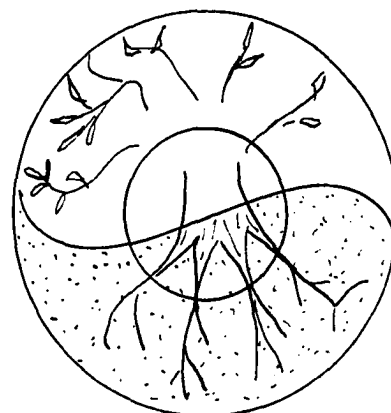


FIGURE 17

TREE OF LIFE

And the Lord God planted a garden in Eden, in the east; [Figure 17] and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. (Gen. 2:8-9).

And the Lord God commanded the man, saying, "You may freely eat of every tree of the garden; but of the tree of knowledge of Good and evil you shall not eat, for the day that you eat of it you shall die." (Gen. 2:16-17).

The image of the tree from an earlier portion of Genesis is taken out of context because of its value as a central image with which to conclude this section. The heart of the tree is not in the man-wife dyad, nor in the family or community: it is in the personal psyche. It is nourished by its roots in the Yin world of mother earth. It is also nourished by its leaves in the heavens which are thrust in every direction. The image of the tree as a unity living in two worlds is basic to the development of the interlinking models that are being presented here and the chapters that follow.

CHAPTER II

THE NEED FOR A NEW HEAVEN AND A NEW EARTH

With the passing of the three-storied universe, western man lost far more than his stance at the center of a cosmic scheme. To understand what he has lost it is important to review what he once had, or thought he had.

In the formulation of Dante Alighieri (1265-1321), he had far more than a poem, The Divine Comedy. He had a picture of the universe that made it possible for him to know the general scheme of things and his place in that scheme in time present and time to come. It was a scheme that did more than locate him in history and in the geography of being; it also gave him a psychologically satisfying sense of human history and destiny, and a cast of characters that made it possible for him to feel at home in the cosmos. Its cast of characters humanized the cosmic dimension to the intimacy of the family and community. God and Satan, for all that was awesome and dreadful about them and their respective functions, were understandable, purposeful and sufficient to explain the nature of things in the temporal world, and to structure for him the mysteries of the supratemporal realms of being beyond what could be seen or imagined without chaotic distress. The Commedia, with its prospects of a very undesirable Purgatory and its Baedeker of a Hell that was exquisitely cruel, was sufficiently definite and real to allay the terrors of an unlimited imagination. It set limits to horror, it presented options with which one could work, it named persons with whom one could parley, it spelled out laws and precedents that made one's future amenable to hopeful litigation, it offered case histories that developed a psychology which naturalized the supernatural--and all this was within a theological scheme that (for all its horrors and possibilities for misadventure) humanized the totality of being.

The terrors of Dante's eternity, seen in the harsh light of the life-expectations of Western man, were sufficiently extreme to arouse interest and a commanding sense of the importance of one's personal destiny. They

were remote enough in time, and relevant enough to life's harshness to be humanly manageable and believable. They were literal enough to fill his visual field with images; they were numerous enough to provide him with endless combinations of possibilities; they were vividly personal and yet sufficiently other-personly enough to provide a vicarious involvement in the human venture; In the Commedia he had his Peyton Place of the printed page and the video screen. Its crises and story-line were sufficiently commonplace to happen in his own hut or among his neighbors, sufficiently sordid to fill his need for reading a Police Gazette, sufficiently exalted to provide a glimpse of radiance and nobility for edification and inspiration, sufficiently intimate to find a response in his as yet undiscovered and pre-Freudian subconscious, and sufficiently relevant to his conscious self to give him a vicarious involvement in the fateful adventures and eternal destinies of his fellows.

With his fellows he had a sense of cosmic community. It offered the multiple values of the Irish Sweepstakes in that it was universal in scope, friendly-competitive in its possibilities, and charged with potentialities for bliss that exceeded one's time and energy for hope and fantasy. The Divine Comedy was a Compleat Angler for the whole man of the Dante period of history. It was his commedia, his phantasia, his fantasia. It was his science of life, his corpus of the law, his ethical catechism, his philosophy of being, his interpreter's Bible, and a theology that ran a hot-line from his humble hut and village center to the Celestial City of God, and its unending warfare with his Satanic majesty who preferred to reign in hell where (as an English poet understood him to think) was to be found the scenes of significant action.

When John Milton (1608-1674) took up these great themes, somewhat more than a century before the writing of the American Declaration of Independence, he had a timely opportunity to present a new cosmology in scientific and political terms, and his might have been the honor of becoming the poet of the emerging age. Milton, who knew political eminence of Secretary of the Council of State in the British Commonwealth, was not a Thomas Jefferson (1743-1826) charged with humanistic confidence in man's capacity to create a

new heaven and a new earth in a scientific new-world scheme of things. True, he well might have been such a person, for he had the advantage of being timely born. He had a panoramic world view; he had at his command the revolutionary capacity to respond politically to Oliver Cromwell's call to colors; he did demonstrate a heretical religious thrust and he was well aware of the leading tendencies of an age of science. It was also true that biological evolution had not yet made its shattering impact on the religious Weltanschauung. Charles Darwin (1809-1882) was still to take his famous Voyage of the Beagle and write the Origin of Species (1859). But the centenary of Nicholas Copernicus (1473-1543) did fall in the period of his manhood and he actually pondered taking the solar-centric Copernician system of the rotation of the planets as the basis of his dramatic cosmology. And Galileo Galilei (1564-1642), who made a visual demonstration of the truth of the Copernician theory by the use of a telescope, was his contemporary. Milton, himself a heretic of sorts, and a poetic dramatist of parts, might well have responded psychologically to the condemnation of the Italian astronomer and physicist by the Inquisition. But, in spite of his advantages of time and his personal opportunities, he had no overwhelming feeling of need for a new heaven and a new earth. Instead he wrote nostalgically in poetic imagery and meter of Paradise Lost and Paradise Regained.

Milton's reluctance to move into the Age of Science can, on the one hand, all-too-easily be criticised for intellectual blindness and should, on the other hand, not be credited with special powers of perception of the coming dilemmas of the Age of Science and its episodes of "nausea," angst, nihilism and despair, and other spiritual disorders incident a lost sense of cosmic place and purpose. However, as a dramatist, it is quite possible that he sensed what he did not and could not foresee--the dramatic and personal poverty of the new earth of science--a new earth in a new cosmic frame of reference that left man himself sitting in an earthy hut bewailing his outcast estate as a detached psyche in an abstract cosmic order of mechanical and mathematical pulsations. Milton did not foresee this future, but he did feel

its lack of artistically available qualities. And he did sense the problem of a cosmic scheme that was still vastly void of denotations sufficient for human food, and connotations sufficient for the heart, mind and spirit of the human psyche.

Milton could not have predicted Sigmund Freud (1856-1939). And it cannot be said that he knew "the psyche before Freud." And it may be that had he known him, he would have been at least as artistically indifferent to Freud as he actually was to Copernicus and Galileo. However, deficient as he was as a predictor and as a herald of the new age, on whose threshold he lived, he was, in artistic fact, an indicator of the religious and philosophical problem for emerging modern man, in living fully as a human being. The Inquisition saw the problem as a challenge to authority, to established dogma, to necessary belief, to the integument of faith as set forth in the accepted canons of thought and scripture, to the scheme on which social order depends, religious value is transmitted and man's eternal destiny is assured. Unlike Dante (who gave order, beauty, added plausibility, and cohesive literary continuity to the accepted cultural understanding of the human-divine milieu) Milton had a philosophical and scientific choice of universes. As an artist he chose the one that was viable to his contemporaries as a whole. He simply did not have available a new cosmic schematic in which man could fully live and move and feel the expansive reality of being. "Science" was devoid of the necessary structures for a continuity between the human center and a significant cosmology.

He, therefore, made his choice as an artist who said he wished to "justify the ways of God to man." He used the best model, the most dynamic paradigms, the most fruitful heuristics, and the most valid protocol statements he found available to him at his time of creative necessity.

Our state of affairs is quite different from his, in that we now live in a time when our intellectual and philosophical granaries are bulging with facts very exactly grounded in denotation, and constructs of value meaning and potentiality that are far-reaching in the realms of connotation. Legion

are models of the vibrant depths of the psyche and dynamic structures of society. They are available now, as they were not to Milton, as probes of man's cosmic quest. This dissertation is an effort so to interlink these as to suggest the possibility of a unification that could sketch out a better state of affairs than in the cosmos of the paradise now long lost and to search out a more definitive system of paradigms of reality than has yet been found.

The Heuristic and Paradigmatic Method for Cosmic Orientation

The need for cosmic orientation is not first prescribed by the philosopher or the theologian. It springs out of the finite man's effort to live his life in the context of the infinite reaches of space beyond himself and the depths of being felt within. He knows that he does not have "world enough and time" to discover his latent qualities, or to search out all roads of possibility that stretch out before him with what often seems to be an equally inviting smile of welcome. When he is not transiently out-of-sorts or suicidally sick, he has no patience with wasting time by bemoaning a "tragic" lack of time. So to do is to compound the existential tragedy of his condition by a doubly-"tragic" waste of his own making.

Nor is the healthy minded man willing to be the slave of his mind or systems of reason, demanding ideal solutions, and logically neat answers to his felt needs. It is common experience for man to find himself caught donkey-wise between two, seemingly equally appealing hay stacks set equidistant from where he stands. Goaded by a hunger that demands appeasement, he will choose by some stubbornly irrational method rather than wait upon an academic philosopher to rationalize a defensible methodology. Slipping upon a banana peel, he may weep or rage at an ill-planned universe or against the social order. Or, if he is sufficiently paranoid to be sadistically projective, he may kick his cat or beat his dog, and thus give them a real case for believing in the tragedy of their fate. On the whole, however, he takes dilemmas as a finite being, taking his lumps and making his choices

with or without benefit of a truly systematic theology or a thoroughly rationalized philosophy. The universe may be divine, but living in it is found to be often comic. It is what Langer calls the underlying feeling of the "immediate sense of life."

This human life--feeling is the essence of comedy. It is at once religious and ribald, knowing and defiant, social and freakishly individual. The illusion of life which the comic poet creates is the oncoming future fraught with dangers and opportunities, that is, with physical or social events occurring by chance and building up the coincidences with which individuals cope according to their lights. This ineluctable future--ineluctable because its countless factors are beyond human knowledge and control--is Fortune. Destiny in the guise of Fortune is the fabric of comedy; it is developed by comic action, which is the upset and recovery of the protagonist's equilibrium, his contest with the world and his triumph by wit, luck, personal power, or even humorous, or ironical, or philosophical acceptance of mischance. Whatever the theme--serious and lyrical as in The Tempest, coarse slapstick as in the Schwanke of Hans Sachs, or clever and polite social satire--the immediate sense of life is the underlying feeling of comedy, and dictates its rhythmically structured unity, that is to say its organic form.¹

Resonance and Strategy

However, this "feeling of comedy," in mediating this "immediate sense of life," does "dictate its rhythmically structured unity" and imply an "organic form." When the needs of life are not crushingly demanding and the urgencies of life are not overwhelming, another order of need emerges--the need to understand, to get the most out of the passing opportunity, to resonate to the rhythms, to find the easier way to the better choice, to relate to the structures and to respond to the "organic form." This order of "need" once felt and identified, becomes a part of the cosmic reality and demands to be respected and treated in its own right according to its own rhythms, structures and unities. The dance of life often has its appearances of wild

¹Susanne K. Langer, Feeling and Form (New York: Charles Scribner's Son, 1953), p. 331.

abandon, but as Langer elsewhere says:

What is expressed in a dance is an idea; an idea of the way feelings, emotions, and all other subjective experiences come and go--their rise and growth, their intricate synthesis that gives our inner life unity and personal identity. What we call a person's "inner life" is the inside story of his own history; the way living in the world feels to him. This kind of experience is usually but vaguely known, because most of its components are nameless, and no matter how keen our experience may be, it is hard to form an idea of anything that has no names. It has no handle for the mind. This has led many learned people to believe that feeling is a formless affair, that it has causes which may be determined, and effects that have to be dealt with, but that in itself it is irrational--a disturbance in the organism, with no structure of its own.

Yet subjective existence has a structure; it is not only met from moment to moment, but can be conceptually known, reflected on, imagined and symbolically expressed in detail and to a great depth. Only it is not our usual medium, discourse--communication by language--that serves to express what we know of the life of feeling. There are logical reasons why language fails to meet this purpose, reasons I will not try to explain now. The important fact is that what language does not readily do--present the nature and patterns of sensitive and emotional life--is done by works of art. Such works are expressive forms, and what they express is the nature of human feeling.²

This breakdown of language of which Langer speaks and to which human experience is a frequent testimony, creates demands for the various means of styles and devices of getting at and "concatenating intuitions:"

There are certain relational factors in experience which are either intuitively recognized or not at all, for example, distinctness, similarity, congruence, relevance. These are formal characteristics which are protological in that they "must be seen to be appreciated." One cannot take them on faith. The recognition of them is what I mean by "logical intuition." All discourse is a device for concatenating intuitions, getting from one to another, and building up the greater intuitive apperception of a total Gestalt, or ideal whole.

Artistic intuition is a similar protological experience, but its normal progress is different. It begins with the perception of a total Gestalt and proceeds to distinctions of ideal elements within it. Therefore its symbolism is a physical or imaginal whole whereof the details are articulated, rather than a vocabulary of symbols that may be combined to present a coherent structure. That is why artistic form is properly

²Susanne K. Langer, Problems of Art (New York: Charles Scribner's Sons, 1957), pp. 7-8.

called "organic" and discursive form "systematic," and also why discursive symbolism is appropriate to science and artistic symbolism to the conception and expression of vital experience, or what is commonly termed "the life of feeling."³

The need for special means of cosmic orientation is further stimulated by the tantalizing nature of the physical universe. Human experience is everywhere found to be full of holes. Thanks to the systematic understandings of theoretic physicists and the precision of the technical skills of their experimental colleagues, we have a view of the universe that is more profound, and more perforated and more elusive from man's direct approach than ever perceived before. Korzybski, nearly two decades ago, presented a "Table of Physical Vibrations" (see Figure 18) that illustrates this elusiveness. Of the eleven types of measurable wave lengths he cites, man is equipped with receptors adequate to sense only five. Today the chart could be greatly extended with the result that man would be shown to be only very little aware of the realities amid which he must make his peace, find his purposes and pursue his projects. In terms of physical consciousness he resonates almost not at all to anything that goes on. It is clear that his receptors do not put him "in touch" with reality.

Even where the senses seem to apply there are demonstrable limitations that deprecate the philosophy of "seeing is believing." Our sensitivity to light, noise, pressure and weight has been shown to be very coarse. Korzybski illustrates our extensive insensitivity to "pain."

If we use compasses and experiment with pricks, we find that in different parts of the body the limit of the distance apart of the points when we feel one prick and yet have two, is different.

On the tip of the tongue this limit is 1 mm.

On the palmar surface of third phalanx of forefinger. 2 mm.

On the palmar surface of second phalanges of
fingers 4 mm.

On the palm of the hand 10 mm.

On the dorsal surface of first phalanges of
fingers 14 mm.

³Ibid., pp. 166-167.

| Physical process. | Wave length. | Number of vibrations per second. | Receptor. | Sensation. |
|--------------------------|--|--|---------------|---------------------|
| Mechanical contact. | | From very slow to 1552 per second. | Skin. | Touch and pressure. |
| Waves in material media. | Above 12,280 mm. | Below 30 per second. | None. | None. |
| | 12,280 mm. to 13 mm. | 30 per second to 30,000 per second. | Internal ear. | Tone. |
| | Below 13 mm. | Above 30,000 per second. | None. | None. |
| Ether waves. | ∞ to .2 mm. (electric waves). | 0 to 1500 billion (1.5×10^{13}). | None. | None. |
| | .1 mm. to .0004 mm. | 3000 billion (3×10^{13}) to 800,000 billion (8×10^{14}). | Skin. | Radiant heat. |
| | .0008 mm. to .0004 mm. | 400,000 billion (4×10^{14}) to 800,000 billion (8×10^{14}). | Retina. | Light and color. |
| | .0004 mm. to .000008 mm. (ultra-violet rays). | 800,000 billion (8×10^{14}) to 40,000,000 billion (4×10^{16}). | None. | None. |
| | .00002 mm. to .00000001 mm. (x-rays). | 15,000,000 billion (1.5×10^{16}) to 30,000,000,000 billion (30×10^{18}). | None. | None. |
| | .00000014 mm. to .0000000005 mm. (γ-rays). | 2 billion billion (2×10^{21}) to 600 billion billion (6×10^{21}). | None. | None. |
| | .00000000005 mm. to .000000000008 mm. (cosmic rays). | 6,000 billion billion (6×10^{21}) to 40,000 billion billion (4×10^{22}). | None. | None. |

*The use of names for large numbers is not uniform in different countries, and so I give, in brackets, the United States and French equivalents to the English names.

Million 1,000,000 = 10^6 ; (million).

Milliard 1,000,000,000 = 10^9 ; (billion or milliard).

Billion $10^9 \times 10^9 = 10^{18}$; (trillion).

In this table 1 billion = 10^9 .

FIGURE 18

TABLE OF PHYSICAL VIBRATIONS ^{2a}

^{2a} Alfred Korzybski, Science and Sanity (Lakeville, Connecticut: International Non-Aristotelian Library, 1950), p. 237.

| | |
|---|--------|
| On the back of hand | 25 mm. |
| On the upper and lower parts of forearm | 37 mm. |
| On the middle thigh and back | 62 mm. |

A 'sensation' requires appreciable 'time' (times by a clock) for its development. Part of the 'time' is spent at the end-organ, part in conveying the nervous impulse along the nerves to the brain and part in the brain. A 'sensation' usually outlasts the stimulus, and often a single stimulus produces a whole series of 'after-sensations'.⁴

We are impressed with our insensitivity, and with our capacity to "sense" that which escapes our capacity for sensation. How is it possible for use to escape this paucity of receptors and their inherent limitations? Columbus, and mariners before him, knew that they were incapable of sensing the magnetic polarities of the earth, and it is an old story that he used a compass to respond for him and translate the waves to which he was insensitive into a dynamic visual indicator to which he could respond. What is not "old hat" is the study of the process, the strategies and the theories by which such translations are made and used with systematic intent.

The Character and Use of the Heuristic

The heuristic is something old with a difference that is new. It is called the "heuristic approach." Writing in 1965, Boguslaw makes a bold, broad use of it in a variety of applications in a "Study of System Design and Social Change." For a reason that would appear obvious, the term is here defined by Boguslaw:

The heuristic approach to system design is one that uses principles to provide guides for action. It is not bound by preconceptions about the situations the system will encounter. Its principles provide action guides even in the face of completely unanticipated situations and in situations for which no formal model or analytic solution is available.

The reader should be warned that this is not the currently legitimate dictionary connotation of the word "heuristic." The

⁴Ibid., p. 238.

dictionary will tell you that heuristic is an adjective meaning to discover or to stimulate investigation. But it is really much more than a non-descript adjective (indeed we shall repeatedly use it as a noun as well as an adjective . . . ⁵

Far from reducing man to a thing, the heuristic approach amplifies man's powers and sensitivities to his environment, and to his history. It brings together a variety of approaches that once seemed disparate and it aids in their being brought into an interdisciplinary usage that makes inter-available means, models and methodologies that have hitherto been functional isolates: Freud's use of dreams; Jung's use of archetypes; the linguistic use of metaphor; and a variety of written and spoken forms, the systems builder's use of models, the artistic use of gesture and music and dance forms, the mathematical and scientific use of the ungrounded calculus, the religious use of myth, parable and paradigm and ritual. All of these in their collectivity are gaining a new status of general appreciation and the systems builder in his use of models is challenged to find the appropriate interlinkages by which intuitions, facts, laws of nature, and norms can be "concatenated" for human use and enhancement. ⁶

Langer, in translating Language and Myth by Cassier, is germane to this thought in pointing out what he was undertaking and how he proposed to do it:

He was originally struck with the fact that the "theory of knowledge," as philosophers had developed it since the Middle Ages, concerned itself solely with the appreciation of "facts" and the development of orderly thought about facts. The inveterate belief of all mankind in myth, sometimes crystallized into dogmas, sometimes degraded into vulgar superstition, was always excluded from the field of philosophical interest, either as divine revelation, which philosophy could not touch, or (especially in modern times) as a miscarriage of logical explanation, a

⁵ Robert Boguslaw, The New Utopians (Englewood Cliffs: Prentice-Hall, 1965), p. 13.

⁶ Langer, op. cit., p. 7.

product of ignorance. But the whole realm of mythical concepts is too great a phenomenon to be accounted for as a "mistake" due to the absence of logically recorded facts. Mere ignorance should be agnostic--empty and negative--not exciting and irrepressible. And it dawned on the philosopher that theory of mind might well begin not with the analysis of knowledge, but with a search for the reason and spiritual function of this peculiar sort of "ignorance."

Here he was helped by a stroke of insight: the realization that Language, man's prime instrument of reason, reflects his mythmaking tendency more than his rationalizing tendency. Language, the symbolization of thought, exhibits two entirely different modes of thought. Yet in both modes the mind is powerful and creative. It expresses itself in different forms, one of which is discursive logic, the other creative imagination.

Human intelligence begins with conception, the prime mental activity; the process of conception always culminates in symbolic expression. A conception is fixed and held only when it has been embodied in a symbol. So the study of symbolic forms offers a key to the forms of human conception. The genesis of symbolic forms--verbal, religious, artistic, mathematical, or whatever modes of expression there be--is the odyssey of the mind.

Certainly in this odyssey of the mind its formal structures such as language, myth, logic and disciplined observation are among the great developments for heuristic use. But they lose their heuristic value when they lose their sense of humor and become inflated with self-alienating pride as has been the case with "Reason" and "The Scientific Method." Perspective on these are restored when Langer reminds us that "Reason is not man's primitive endowment, but his achievement,"⁸ based on two of the oldest modes, language and myth, which are of prehistoric birth--twin creatures which have the power to break their own bounds when they spring from "that greatest of symbolic modes [which] is mature."⁹

An emphasis on man's primordial and proto-philosophical relation-

⁷ Ernst Cassirer, Language and Myth (New York: Dover, 1946), p. viii.

⁸ Ibid., p. ix.

⁹ Ibid.

ship to nature points to another important heuristic--a fundamental to any meaningful interlinking of the psychic depths of the person and the totality of the cosmic order. Zuurdeeg states the thesis, "Philosophy is Born in a Cry." The wellspring of philosophizing is not cold, abstract intellectualizing, but a deep and passionate concern about life and its meaning." Speaking of Plato, he says that "his birth as a philosopher came when he cried out loud, 'Being must prevail over meaninglessness and death!'" The cry is not self-validating in terms of the language read-out that may follow, but without it there is no meaningful quest for the total relationship that is to be presented in the pages that follow. But of all the heuristics that are available to us in the western world, or certainly in our culture, it is the one that is perhaps most resisted at every level and makes especially difficult our attempts at what Mircea Eliade called "the passage from chaos to cosmos."¹⁰

We have Zuurdeeg's invitation:

Let us now take a fuller look at some of the elements involved in this manner of man's becoming human. Words which are ordinarily associated with "cry" are rough words such as "scream," "shriek," "jar"--concepts indicating the highly charged emotional nature of man. To cry is not an easy thing. In its particular nature as Menschwerdung it is an occasion of movement, change, or growth. In its liberating and disclosing new possibilities of the self, cry displays its character as a "passage," a "way between" two modes of being human. But it is not an easy passage. As its associated words would indicate, the way between is painful and traumatic. When looked at clearly, birth is like this, and cry shows many of the aspects of birth. Primitive peoples clearly grasped birth in the manner of passage. According to the French anthropologist Arnold Van Gennep, their ceremonies celebrating birth involved "a sequence of rites of separation, transition, and incorporation." Cry reveals all these moments. Like birth, it involves a painful separation from a former way of being human, a movement of transition, and a final¹¹ being in another way. It is a momentous and crisis-like occasion.

¹⁰ Willem F. Zuurdeeg, Man Before Chaos (Nashville: Abingdon Press, 1968), p. 18.

¹¹ Ibid., pp. 17-18.

If we are to make the "passage from chaos to cosmos" and if we are to find the means to interlink our disparate experiences and lives meaningfully in a larger quest, and in so doing find the meaning of being truly human, it is Zuurdeeg's contention that we must ponder the major cultural problem spoken of above:

Such crying is an act which is almost unavailable to modern man in his social structures, and thus this way of becoming human is also virtually inaccessible. For us moderns a cry is not a respectable mode of behavior but rather a crude, embarrassing outburst. The depth of the embarrassment it causes corresponds to the power of cry to disclose us for all to see, and to reveal us in our nakedness. Because of this exposure modern man thinks that cry is something to be ashamed of, to be ignored, denied, and forgotten. But is this not a deeply distorting manner in which to grasp the meaning of a cry? Does it not deny humanity of crying? Such a view must indeed regard a cry as something similar to an animal's grunt of disagreeable surprise or its yelp of pain at being whipped. In order to see it in this manner, cry must be contrasted with and opposed to the rational, orderly human communication considered the most healthy, wholesome, socially acceptable, and clear expression of man's being. But cry has to do with the very opposite of animal instinct. It is the very moment of human being. As such, certainly a cry can be contrasted with the clear serenity of logos (i.e., illuminating rationality), for it speaks about those things in us which concern us so deeply that we cannot bear to place them, let alone keep them, in the daylight of rational observation. Precisely because daylight is clear, open, and revealing it is not quite respectful enough. A cry expresses things which are so unashamedly and nakedly ourselves that we fear to recognize them, and our first impulse is to suppress them. But this does not make cry animal; rather it reveals the depth of its reality in our very humanness.¹²

He reminds us that "The last element in the structure of traditional philosophy is that of the technical issues." They are not trivial. It is important that they be pointed to and worked over. But, "to be a good technical philosopher it is no longer necessary to be able to hear the cry." Actually, "to hear the cry would be annoying; its reverberations would get in the way of clearheadedness and tough-mindedness."¹³ Be that as it may,

¹² Ibid., pp. 19-20.

¹³ Ibid., p. 44.

the point here being made is the necessity of using primitive heuristics as well as sophisticated models in seeking out the intimate relationship of the private person to the cosmic whole.

This emphasis placed upon the heuristic approach to finding an interlinkage of models exhibits a mixture of methods and usages, likely to be very irritating to those who do cosmology by abstract orderings. To place a high priority of value on the Cry is sub-primitive. Indeed, the heuristic use of the Cry is an approach to the archaic centers of man, and this is viewed as a positive value. The use of the cry at this point in history is an answer to an orienting question: how are we able to make our way back to an awareness of our gut relationship to the universe? To place basic dependence upon our present understandings of levels of civilization and culture for a statement of our cosmic stance is to be trapped in our moment in history, and to be a victim of the accidents of birth, family, convention and culture. The need is to find a methodology for using our historic gains instead of functioning as one of its conditioned products. This is to say that the methodology places emphasis on intelligence as defined by Cobb, rather than on rationality only. He examines the components of intelligence and reflective consciousness and their interrelationship.

Rationality is not be identified with intelligence, although it cannot occur apart from a high level of intelligence. Intelligence is the capacity to learn from experience and to develop more appropriate and functional responses. As such it emerged very early in the course of animal life. Some animals are more intelligent than others, and man is probably the most intelligent of all. This capacity to learn from experience in man, as in other animals, is primarily bound up with the interpretation of signals and with the ability to bring past experience to bear on present interpretation.

In primitive existence, intelligent adaptation to the environment and unconscious symbolization, as a means of intensifying and ordering the psychic life, existed side by side. Consciousness contained both the aware-

ness of stimuli and the interpretation of signals as well as the inclusive overlay of a new, reflective level. On the one side, there was intelligence; on the other, the use of symbols. Neither in itself constituted rationality.¹⁴

In his further development of his historic theme, Cobb observes that "the conjoint presence of intelligence and symbolization provided for the possibility of the rational consciousness." The Cry is not rational, but it is more than a mere datum, and it is elemental in its approaches to the archaic centers of the psyche. It is an orienting fact that must be taken into account at all levels of the description of reality and in the making of the best possible decisions and generalizations about the structures of reality. Rationality is held suspect unless it is a "marriage of intelligence with symbolization," which is to employ it for the "interpretation of signals and [thus] greatly to increase the range and power" of such interpretation.

Misuses and Abuses of the Heuristic and Model

This is a time of excitement growing out of the feeling of the very present potential of such an "increase in the range and power" of a new, larger and more inclusive view of man as a cosmic creature-agent. Among laymen in philosophy and religion there is a sense of the reality of another and more beautiful world just over the historic threshold on which we are thought to stand. Watts, who is a professional feeling-intuiting-thinker and writer, in describing his "Adventures in the Chemistry of Consciousness" holds out a prospect he calls The Joyous Cosmology--a prospect that has caught the imagination of the emerging generations. His heuristic is suggested by his commentary on the insanity of a society that insists on being sane all the time, in which he cites a need for "essential irrationality."

¹⁴ John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967), p. 48.

In addition to this quiet and contemplative mode of meditation there seems to me to be an important place for another, somewhat akin to the spiritual exercises of the dervishes. No one is more dangerously insane than one who is sane all the time: he is like a steel bridge without flexibility, and the order of his life is rigid and brittle. The manners and mores of Western civilization force this perpetual sanity upon us to an extreme degree, for there is no accepted corner in our lives for the art of pure nonsense. Our play is never real play because it is almost invariably rationalized; we do it on the pretext that it is good for us, enabling us to go back to work refreshed. There is no protected situation in which we can really let ourselves go. Day in and day out we must tick obediently like clocks, and "strange thoughts" frighten us so much that we rush to the nearest head-doctor. Our difficulty is that we have perverted the Sabbath into a day for laying on rationality and listening to sermons instead of letting off steam.

If our sanity is to be strong and flexible, there must be occasional periods for the expression of completely spontaneous movement--for dancing, singing, howling, babbling, jumping, groaning, wailing--in short, for following any motion to which the organism as a whole seems to be inclined. It is by no means impossible to set up physical and moral boundaries within which this freedom of action is expressible--sensible contexts in which nonsense may have its way.¹⁵

Clinical experience in psychotherapy establishes the pervasive reality in our society of what Watts calls "the defended defensiveness of the ego" that recoils from the very thing that would allay it,"¹⁶ which he describes as social associations physically expressed in a variety of ways. That our "defended defensiveness" is showing signs of cracking gives him hope.

This hope may gain some encouragement from all those trends in philosophy and psychology, religion and science, from which we are beginning to evolve a new image of man, not as a spirit imprisoned in incompatible flesh, but as an organism inseparable from his social and natural environment. . . . And if this should come to be a universe in which man is neither thought nor felt to be a lonely subject confronted by alien and threatening objects, we shall have a cosmology not only unified but also joyous.¹⁷

¹⁵ Alan W. Watts, The Joyous Cosmology (New York: Vintage Books, 1965), pp. 86-87.

¹⁶ Ibid., p. 92.

¹⁷ Ibid., p. 94.

Watts, in this book "To the People of Druid Heights," seems to be saying that the kind of philosophizing that is to be done for the larger liberation of man depends on the men doing the philosophizing. One of the men who joined in the dedication of this book, Timothy Leary, was looked up to at the time as a kind of high priest of "drug induced visionary moments" by means of the "effects of three synthetic substances--mescaline, lysergic acid, and psilocybin."¹⁸ The almost magical implications of Leary's claims have not resulted in even a sustained claim by him.

The excessive claims of those who seek a new cosmology by pharmacology have parallels in the method of reason.

Here attention is called to a model (see Figure 19) that represents the rather solitary work of Bucke. His description of the faculties and their origins are now only too easily disposed of by contemporary anthropology, historiography and psychology.

For what we are attempting to do today it is important and salutary to remind ourselves of Bucke's status as a pioneer in the investigation of the psychological evolution of man. It was a solitary work and there were few with whom he could engage in a shared quest in the development of his insight. In his effort to establish publicly the nature and reality of Cosmic Consciousness, he acted on the necessity of developing a valid model (see Figure 19). In reviewing his life and work, Slack calls it a "Study in Man's Evolutionary Divinity."¹⁹ He sees

two major sources of influence on Bucke: first, Bucke's medical education which would have stressed the biological evolutionary thought of Charles Darwin with its view of man's adaptable progress (and its adherent, George John Romanes, 1848-1894, Mental Evolution in Man,

¹⁸ Ibid., pp. xiii, xii.

¹⁹ Sam L. Slack, "Cosmic Consciousness: A Study in Man's Evolutionary Divinity" (unpublished paper, School of Theology at Claremont, February 19, 1968).

| <i>Names of Faculty</i> | <i>Approximate Average Age of Appearance in Man</i> | <i>Absent in what proportion of Adult Members of Race at Present Time</i> | <i>Time of Appearance of Faculty in Race</i> | <i>How far back does Faculty Reach into Prehuman forms?</i> | <i>With what Degree of Facility is the Faculty Lost in Man?</i> |
|-----------------------------|---|---|--|---|---|
| Memory | Few days after birth | None | Prehuman | To the Echinodermata | Only lost in deep sleep and coma; present in dreams |
| Simple Consciousness | Few days after birth | None | Prehuman | To the Echinodermata | Only lost in deep sleep and coma; present in dreams |
| Curiosity | Ten weeks | None | Prehuman | Insects and spiders | Only lost in deep sleep and coma; present in dreams |
| Use of Tools | Twelve months | None | Prehuman | Monkeys | Present in dreams |
| Shame | Fifteen months | None | Prehuman | Anthropoid apes and dogs | Present in dreams |
| Remorse | Fifteen months | None | Prehuman | Anthropoid apes and dogs | Present in dreams |
| Sense of Ludicrous | Fifteen months | None | Prehuman | Anthropoid apes and dogs | Present in dreams |
| Self Consciousness | Three years | In 1 in 1,000 | 300,000 years ago | Peculiar to man | Lost in coma, delirium, often in mania; never present in dreams |
| Color Sense | Four years | In 1 in 47 | 30,000 or 40,000 years ago | Not in man's progenitors | Seldom present in dreams |
| Sense of Fragrance | Five years | ? | ? | Not in man's progenitors | Not present in dreams |
| Human Moral Nature | Fifteen years | In 1 in 20 or 25 | 10,000 years ago | Peculiar to man | Unstable—easily and constantly lost; not present in dreams |
| Musical Sense | Eighteen years | In more than half | Less than 5,000 years ago | Not in man's progenitors | Only occasionally present; hardly ever present in dreams, even in case of musicians |
| Cosmic Consciousness | Thirty-five years | In all but one in many millions | Just dawning now | Peculiar to man | Only present few seconds to few hours in any case; then passes away of itself |

FIGURE 19

PSYCHOGENESIS OF MAN--ILLUSTRATED BY A FEW FACULTIES

Source: Richard Maurice Bucke, *Cosmic Consciousness*, (New York: Dutton, 1931), p. 51.

published 1888, which assumes the similarity between the reasoning process in the higher animals and man). . . and second, Bucke's interest in the Romantic poets, Indian Spiritualism, and the mystical (and transcendental) influence of Walt Whitman, which puts aside reason (becoming trans-evolutionary) for the immediate experience of nature and the cosmos.²⁰

Slack goes on to say that "Bucke attempted to ease the inevitable tension between these two views by placing the unreasonable experience of 'cosmic consciousness' in the reasonable structure of evolutionary processes." It is clear that there were many problems on which Bucke was not at all clear. But it must also be said that he was in no sense under the illusion that his 'map' was the territory." And it is important for our contemporary work at inter-linking models to note that he did point to the territory where the work needed to be done. It is also significant that it was less than seventy years ago (1901) that he published Cosmic Consciousness. Because of his status as a pioneer in the field, appreciation is here registered, even though that part of his work that lies in the area of parapsychology is not the area under examination in this dissertation.²¹

²⁰ Ibid.

²¹ University Microfilms Ann Arbor, Michigan 49106
Telephone: 313-761-4700. Search Number 001413. "No items found."

This writer's sympathy for Bucke is influenced by the problems presented by the development of this dissertation. A survey of doctoral dissertations in the range of years 1955-1968 in the major universities and college centers of the United States of America and Canada was negative. It yielded not even one study in the general area of the subject. The survey was made at my request by University Microfilms through its program called DATRIX (Direct Access to Reference Information), a specialized computer service. The key words used in this search were: "Model," "System," "Interlinking," "Heuristic," and "Paradigm." Secondary words added were: "Cell," "Psyche," "Society" and "Cosmos." And to these was added a tertiary set of three: "Psychology," "Philosophy" and "Theology." It is possible that a different programming of the search would be more fruitful, and a new effort will be made in the interest of the final version of this dissertation. But a review of this effort suggests that in this field there are not more than a few researchers and students. This, and the paucity of published material on the theme, and the newness of the heuristic approach as a method (to which reference is made above) are cautionary.

The Heuristic Reach for Significant Encounters

The caution to be borne in mind is not to discourage the boldness of the risk in reaching out for significant encounters. It is understood in advance that at this stage a set of blips can be more useful than a bushel of theories. Caution can be a besetting problem. Boldness is needed at this stage by the user of heuristic methodology and a paradigmic dialectic. He is not likely soon to fall prey to the hubris that limited the services of those who have taken prideful stands under the banner of reason. It is, therefore, the very opposite of the apologetic method as applied either to science or religion, which is reason applied to the maintenance of structures (in substances and/or appearance) against all comers, yielding only where adaptation and compromise are required by external forces that may not be resisted.

The hermeneutical effort, not the apologetic, is the spirit of this transaction. In one sense at least, the user of the hermeneutic tries to get behind the word to the contemporary sound of the human cry in the existential moment of joy, pain or whatever. This enterprise is fraught with danger to creedal and conceptual formulations. It sweeps past what may be centuries of interpretation and rationalization to the original event and the actual person. To discover the reality is often to discover the "nasty, ugly little fact" that Clark Maxwell, the physicist found so destructive of neat and beautiful theories that are faulted only by being more lovely and congenial than true. He whose genuine search is for the Is-ness of a reality that is available for discovery is in constant danger of losing the soul of his quest. The danger is not that he will, like Burke, reach beyond his proven facts, but that he will not have the courage to do so. He is more likely to fall into the usages of apologetics or to seek to justify his margin of difference by a carefully contrived exegesis, built on sources selected for the ring of public "soundness" rather than insight. Or, under cover of a "new hermeneutic" he may actually

be distorting rather than translating, thus failing to take to heart the warning sounded by Robinson about the difficulties in the process of ferrying commerce between man and the gods: "The new hermeneutic has to do with the slippery business of 'translating' meaning."²²

For the purposes of this attempt at some significant interlinkages, a word must be said about Ramsey who, by his association with linguistic analysts and their works, has a relevance that is less than central to the use of heuristics in the quest of the cosmic Is-ness to which Watts hopefully points. Ramsey illustrates how his concern is more on the side of "disclosures" than "encounters."

There are "disclosures" similar to those we have mentioned, when, for example, we are told someone's name. We may previously have known all kinds of facts about him. We may have had a very great deal of what Russell would have called "knowledge by description." We may first have known him as the man in the bowler hat who came to sit next to us in the train. He then appears opposite us at lunch, and we begin to see him regularly. We now know him as the man who invariably orders "Double Diamond"; the man who does the Times crossword in fifteen minutes; and as the weeks pass we come to know him as the man who has a wife and three children; too much herbaceous border to weed in the evenings, too few vegetables left after the frost, too little money left at the end of the month. But one day he says, offering his hand: "Look here--I'm Nigel Short." At that moment there is a "disclosure," an individual becomes a "person," the ice does not continue to melt, it breaks. We have not discovered just one more fact to be added to these we have been collecting day by day. There has now been some significant "encounter,"²³

Ramsey's interest lies in the explication of the models he already values more than in an eclectic spectrum of models for interaction. But, it is good to note, he does provide a valuable interest in the importance of the "logically odd." He thus helps to provide a climate in which a Burke may work and find allies. This term can even help to introduce into Western thought an ancient Chinese classic of true heuristic importance.

²²James M. Robinson and John B. Cobb, Jr., The New Hermeneutic (New York: Harper & Row, 1964), p. 4.

²³Ian T. Ramsey, Religious Language (New York: Macmillan, 1957), pp. 28-29.

To the average man of the Western world there is something more than logically odd about the I Ching in both its images and the commentary on those images. For example, "The Circular Sequence" (Figure 20) which is reproduced from Change: Eight Lectures on the I Ching, by Helmut Wilhelm, who has made its classic translation. Here we have a heuristic device that features sixty-four six-line figures. Of what value can these Hexagrams possibly be? In China they have been found of value by leaders in making decisions of state and by humble people in managing the ordinary (and therefore crucially important) matters of life. A review of these images will suggest the importance of the subjects to which they refer:²⁴ primary needs, evolution of personality, situations taken from social life, individual character traits, and others.

In today's world, where even the least cultured are very personally acquainted with the punched IBM card, and aware of some of the extraordinary uses of the computer, the Hexagram has a better chance of not being dismissed as mere ornamentation. The sophisticated man must do more: he is required to take it seriously, since it is an extraordinary example of a use

²⁴ Ibid., pp. 4-5. "In the hexagrams, situations are symbolized; they are characterized by the appended names, and these names already take us into the sphere of the book. We find images representing the primary needs of man--for instance, The Corners of the Mouth, symbolizing nourishment--and also images that picture the evolution of personality: Youthful Folly, Molting, Biting Through, Possession, Return (The Turning Point), The Obstacle, Oppression, Standstill, Waiting, Decrease, Retreat; then Break-Through, Pushing Upwards, Development, Increase, Abundance, and (the two last images) After Completion and Before Completion. Then there are situations taken from social life: The Marrying Maiden, The Clan, The Well, Fellowship with Men, Holding Together, Approach, Wooing, Coming to Meet, Following, The Power of the Great, Peace; but also Opposition and Conflict. Further, individual character traits are singled out: Modesty, Grace, Innocence, Enthusiasm, Inner Truth. Finally, we find images of suprapersonal significance: The Clinging, The Arousing, Holding Still, The Gentle, The Joyous, and, above all (the first two hexagrams), The Creative and the Receptive."

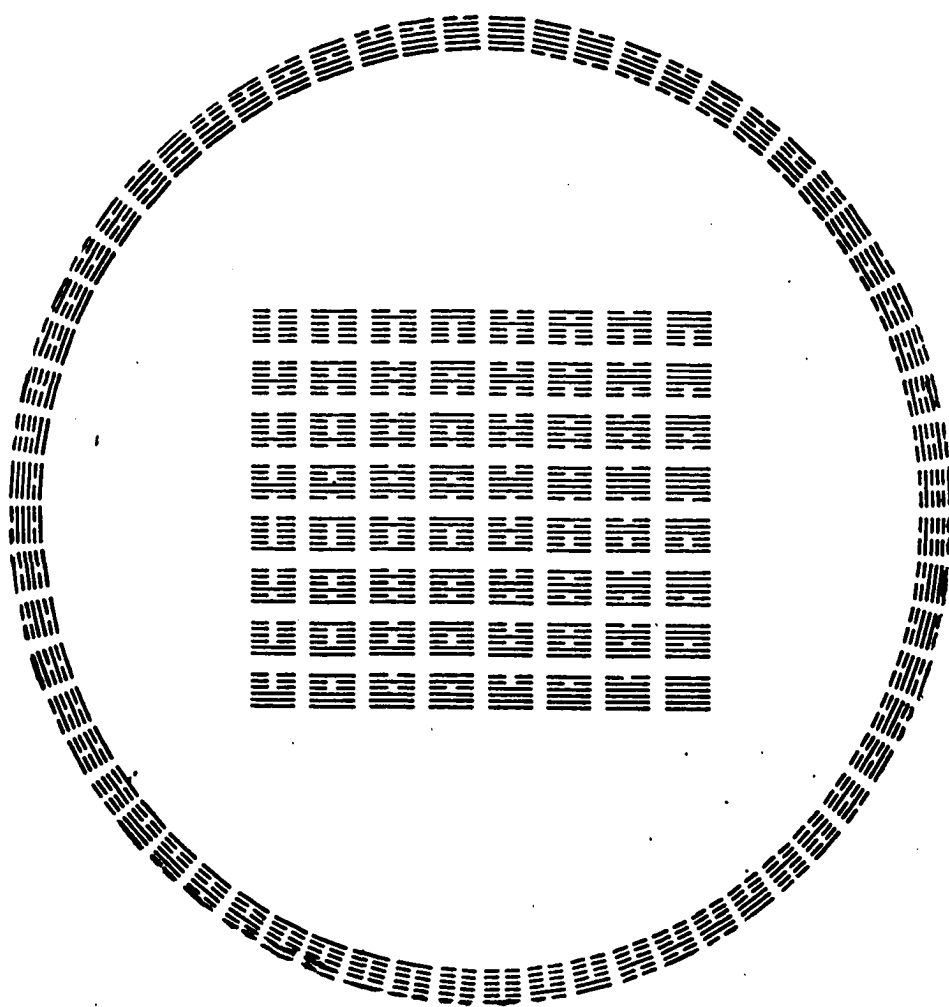


FIGURE 20

CIRCULAR SEQUENCE

Source: Helmut Wilhelm, Change, (New York: Harper & Row, 1960), opposite p. 85.

of binary mathematics long before the binary system was to revolutionize the doing of mathematics and the management of business, military and governmental practices in the Western world. Wilhelm gives this account of a surprise meeting of East and West in his comment on Shao Yung, "the second of the great masters of Sung Confucianism," a "speculative Genius" who by his mathematical exactitude worked out a different I Ching table in a natural system. Here is Wilhelm's account of the encounter.

Shao Yung's schema has led to one of the most extraordinary episodes in the history of the human mind, and to this day it has never been satisfactorily cleared up. More than six hundred years after its origin, Shao's diagram fell into the hands of Leibniz through the agency of Jesuit missionaries, and he recognized in it a system that had previously sprung from his own mathematical genius. To facilitate the solution of certain mathematical problems, Leibniz had thought out the so-called binary, or dyadic, numeral system, which makes use of two numbers only, instead of ten, but otherwise follows the same principle as the decimal system. The two figures are 0 and 1. The numerical sequence of the binary system would look as follows:

1, 10, 11, 100, 101, 110, 111, 1000, etc.

In the sequence of Earlier Heaven Leibniz now rediscovered his own dyadic system, though he had to begin with zero for the correspondence to emerge. He took the broken line for a zero, and the unbroken for a 1. Thus the hexagram Po was 1, if zeros preceding 1 are disregarded, and stood in the first place in his system; the next, Pi, was 10, that is, our 2; and so on. Leibniz placed the zero (=K'un) at the beginning of the sequence, and so Shao Yung's system corresponded point for point with the binary system, right up to the last hexagram, Ch'ien, which for Leibniz was 111111, or 63. The only difference is that this correspondence is not a direct but an inverted one, that is, in order to obtain it, one must begin at the end of the series, which serves to emphasize once more the fact that parallel cultural phenomena in East and West are as mirror images to each other! Nonetheless, the correspondence arrived at by these two great minds independently, each having started from a completely different basis, is truly an astonishing phenomenon. To Leibniz, the key to the problems before him was number; to Shao Yung, it was the hexagram. And the intellectual means by which these two kindred spirits tackled their

problems took on the same form in both. For a long time Leibniz had been trying to validate spiritual truths in mathematical terms, thus making them, as he thought, irrefutable. It is easy to imagine the enthusiasm aroused in him by the discovery of this correspondence.²⁵

It may be objected that this work was explicitly mathematical rather than heuristic. In the end it was not only mathematically exact but pragmatically useful. To a success-demanding and market-oriented culture, this means that metaphysics finally began to pay its way and to validate its work. Quite apart from the abuse of values in this judgment, there is an inversion of fact. The heuristic came first! In spite of many pedantries, hairsplittings, and the like, in spite of swings of the pendulum from the fanciful to the phenomenal, realms of fancy to the phenomenal world, the basic heuristic and its creative potential remained during centuries of bad usage. Wilhelm notes that during the Han era "it was reserved for a man of the third century to sweep aside the proliferations with a sovereign gesture and go back to essentials." This was "Wang Pi, born in the year 226 [who] was only twenty-three when he died, but in the impression he left behind eclipsed the accumulated labors of the scholars and grey-beard who had preceded him." Familiar with the oracle method, and by means of it, he "penetrated once more the real sources of the book."

It is the images that give the meaning, it is the words that make the images clear. To exhaust the meaning there is nothing better than the images; to exhaust the images there is nothing better than the words. The words ought to concentrate on the images, then the right words for contemplating the images are found. The images ought to concentrate on the meaning, then the right images for contemplating the meanings are found. The meaning is exhausted by means of the images. The images are exhausted by means of the words. Thus he who speaks in order to make the images clear obtains the images and becomes oblivious of the words; he who makes images that contain the meaning obtains the meaning and becomes oblivious of the images. It is like following a trail to catch a hare. Once one has the hare, one forgets the trail. Or it is like putting out wicker traps to catch fish. Once one has the fish, one forgets the

²⁵ Ibid., pp. 90-91.

traps. Now the words are the trails of the images, and the images are the traps of the meaning. Therefore, whoever retains only the words does not grasp the images, and whoever retains only the images does not grasp the meaning. The images arise from the meaning, but if one retains only the images then what is retained are not the right images. The words arise from the images, but if one retains only the words then what is retained are not the right words. Thus only by forgetting the images can one grasp the meaning, and only by forgetting the words can one grasp the images. In fact, grasping the meaning consists in forgetting the images, and grasping the images consists in forgetting the words. Thus if images are established that exhaust the meaning completely, one may forget the images. And if the trigrams are superimposed on each other in order to exhaust the situation completely, then one may forget the exhaustion. If, then, one hits upon the types, one can make their images; if one is in harmony with the precepts, one can bear witness. If the precept is to the effect that one should act forcefully, what need of the horse? If it is to the effect that one should be obedient, what need of the cow? If the individual lines correspond to obedience, what need of saying that K'un is the cow? And if the precept demands forceful action, what need of saying that Ch'ien is the horse? If, because the horse is associated with Ch'ien, one follows only the text words in studying the hexagrams, then one has a horse, but no Ch'ien. In this way an infinity of artificial doctrines are spread abroad and it is difficult to keep them in view. Thus, if the reciprocal embodiment (of meaning and image) is inadequate to begin with, and it is then applied to the changes in the hexagrams, these become all the more inadequate. And if, in addition, one takes the five states of change into account, one immediately loses the ground from under one's feet. Even if one is clever enough to puzzle out all sorts of things by means of such subtleties, one still has not got anything from which to derive the precepts. That is the consequence of retaining the images while forgetting the meaning. Only when one forgets images and studies the meaning do the precepts emerge.²⁶

Even when the I Ching's mathematical applications are expounded, they may still seem remote from the business of life. But to those who do know, the remoteness and "unreality of the methodology of modern physics from what the man in the street calls "reality" is at least as great. Peter Putnam, of Union Theological Seminary, calls attention to the problem as set forth in the Aim and Structure of Physical Theory by Pierre Duhem. Putnam

²⁶Chou I Lueh-li, section 4. As quoted in Wilhelm, ibid., pp. 87-88.

summarizes Duhem's critique thusly:

This book, written in 1904-5, is a classic presentation of the relation of subjectivity to the physics formalism. This course may be regarded as merely further particularizing a position beautifully presented here.

Duhem, as a Catholic and a leading physicist of his day, was much concerned with the problem of the reconciliation of science and faith. He saw that the key blunder which created the illusion of an impasse lay in the naive treatment of physics--as if it made a direct contact with subjective categories via the concept of a measurement or concept of an atom (thing in space).

Carefully examined, it becomes apparent that no sensuous link is established by these naive techniques. Physics, as a whole, simply "does not bear on reality." It is "only metaphysics that can give a title of legitimacy to physics."

More especially he examines the concept of the atom, or "thing in space" notion, as a metaphysical rooting. The notion is a very delicate thing that evaporates as soon as you consider it. It is clearly absurd in the sense that it fails to isolate the form of the sensuous link to the real. Its significance is purely mnemonic. It helps us remember and coordinate the compulsions that underlie the old physics, but that is all. DeBroglie's preface quite misses Duhem's point in criticizing his attack on the atom. The concept of the "atom" as it emerges in quantum theory is a purely syntactic one and strongly confirms Duhem's position. The quantum "particle" cannot even be considered as a particle at all in the old thing in space sense, implicit in the metaphysical use of the atom concept.

What then is physics about if it fails to catch any sensuous rooting in reality? Duhem answers that physics (as apart from metaphysics) is a purely syntactic concern, a concern for building up word patterns that are "useful."²⁷

In this concern, to "build up" word patterns that are useful, there is the suggestion of progress toward larger patterns, more inclusive patterns, more effective Gestalts. Putnam asks if in this movement there really is something that may be called progress or only cycles that suffer Spenglerian catastrophies and openings that lead to nothing worthwhile. It is the argument of this paper that models and paradigms, used heuristically under the general aspect of the interlinking cosmic model, can be directly

²⁷ Peter Putnam (unpublished papers, New York, Union Theological Seminary, Oct. 15, 1966), pp. 1-2. (Mimeographed.)

used to discover new configurations; or at least (to use Cobb's adjective) to gain "threshold" perspectives.

The Paradigm as a Heuristic Linking Device

Putnam goes on to develop the concept of paradigm usages in his review of The Structure of Scientific Revolutions by T. S. Kuhn.

A paradigm is a framework for puzzle solving, or significant correlation hunting, guiding experimentation. As such it is full of life as long as the problems isolated in its terms are both unexhausted, and showing signs of yielding via the investigations it suggests. The paradigm has thus direct motivational counterparts, not only isolating places for correlation hunting but doing so via motivating factors effective in sending us there (a fact that goes to the very heart of the laws of operation of the nervous system).

.....

Now crisis in the development of science can be oriented as a loosening, then narrowing of paradigms, which, at the same time, involves a parallel metaphysical crisis.

The paradigm is a sort of trick for jumping into the middle of life, avoiding metaphysical issues, to try in some informal way to set up a core deeper than any specific theory, about which, in a rough working way, to orient the process of changing theories.

.....

The notion of a paradigm is the key to formalizing the link between factual and purpose-like categories, via the relation of self-reinforcing technical cycles, to emotive force and ability to command emission time. . . .

Prior crisis experience is of greatest value in going through new crisis. Christian doctrine is in a sense a transcendental paradigm of the crisis form.²⁸

As a "kind of trick for jumping into the middle of life" it may be viewed as a means of setting up a situation (or set of them) that leads to significant encounters. Such encounters, if properly set up, produce the kind of crises that confront the individual in a key problem situation. If one is able

²⁸ Ibid., pp. 10-13.

to use a methodology to clarify the key factors, the problem is then set up in an algebraic, which, as Whitehead observes, is a first step toward sharpening up feelings into words. Thus ingressing feelings are felt as atomic incidents--and also experienced as pattern. This experience is of major ontological importance, for as Whitehead put it, "Existence is the acquisition of pattern by feeling."

Whitehead's epigram is worth pausing over and re-reading. The paradigm, used as a heuristic, is a strategy for so experiencing feeling that it is possible to acquire a sense of pattern (a significant formulation of a state of affairs). And in so doing one discovers himself in a state of indubitable existence.

What is this state of existence? Gariss gives a summation of a number of personal experiences.

. . . Poets have written of this experience. Holy men have founded religions upon this experience. Reformers have transmuted the value systems of entire cultures in the light of this experience. And yet this experience is not reserved for the gifted few, the blessed or the privileged.

Stone age man bore witness to this experience. He painted ecstatic visions deep within hidden caves of the earth. He preserved the memory of this experience in legend and song. And thus each succeeding age sought to express this universal experience. The Upanishad seer dwelling in the western forest of ancient India. The Taoist hermit retiring to the valleys of Ch'in. The Buddhist monk reciting the Dhammapada within the Sangha. The Hebrew prophet denouncing false gods at the gates of Jerusalem. The Siberian shaman beating the celestial horse drums before the tents of the Tungus. The Christian slave praying within the catacombs of Rome. The red hat Lama meditating in the tsams khang perched high in the Himalayas. The Sufi dervish whirling around the shattered pillars of Persia. The medieval monk contemplating within his stone cell. The Aztec priest consuming the sacred mushroom in the temples of Yucatan. The Quaker ministering to the mad at Bedlam. The Hasid dancing before the Torah. The New England transcendentalist brooding in his library. The Hippie tripping out along Haight-Ashbury.

By what name do men call this experience? It matters little.

As the Taoist said, "The name that can be named is not the absolute name." But it has been called samadhi, satori, fana, adhesion, union with God, cosmic consciousness, unitive consciousness, expanded consciousness.²⁹

By what name, Gariss asks, shall we call this experience? He adds to those he offers above what he hopes to be a helpful suggestion: "So as not to become enmeshed in metaphysical concepts, theological doctrines or psychological jargon" he proposes that we call it "the mystical experience." He is obviously quite right in his use of the term for many of the experiences he alludes to, and he is arguably right on others. But for the purposes of the present project, the term "mystical" is too special and raises problems that will not be discussed. However, his special usage of the term always assumes the polarity of the abstract and concrete. Therefore, it must be noted here that the mystical quest is germane to this study of models. Moreover, Gariss, faithful to his material, helpfully presents a number of other terms that are more useful for my present purpose, and true to the nature of transactions that are to be presented.

. . . What makes this state of consciousness, or what Dr. Sidney Cohen calls "unsanity," different from normal consciousness? First, and perhaps most important, is the experiencing of the unity of all creation. Not an idea, speculation or philosophical concept. Not just the sense or feeling of unity. But the knowledge, the absolute certainty of an existential encounter of unity, oneness, wholeness in what Dr. Rollo May terms the eigenwelt world or phere of inner being.

Dr. Eric Fromm describes this state of awareness as "the immediate, unreflected grasp of reality, without effective contamination and intellectualization. The realization of the relation of myself to the universe."

Dr. Abraham Maslow, President of the American Psychological Association, who equates peak experiences with the mystical experience writes, "It is quite characteristic in peak experiences that the whole universe is perceived as an integrated and unified whole. This is not simply a happening as one might imagine from the bare words (rather than a purely abstract and verbal philosophical acceptance) that the

²⁹ Jack Gariss, A Beginner's Guide to Meditation (Los Angeles: Mystic Circle, 1967), p. 1.

universe is all of a piece and that one has his place in it--can be so profound and shaking an experience that it can change the person's character and his Weltanschauung forever after."

Kabir, Hindu mystic and poet of the fifteen century wrote, "Behold but one in all things, it is the second that leads you astray." And Al Ghazali, great Moslem mystic and philosopher said, "When the mystic enters the pure and absolute unity of the one and alone, mortals reach the end of their ascent, for there is no ascent beyond it, since ascent involves multiplicity employing an ascent from somewhere to somewhere, and when multiplicity has been eliminated, unity is established, and all relationships disappear." Finally Jan Van Ruysbroeck, Catholic Flemish mystic wrote, "Such enlightened men are with a free spirit lifted above reason into a bare and imageless vision wherein lives the eternal and ingrowing summons of the divine unity."³⁰

Centrality of the Individual

Here we should make a short summary of some ideas that have been developing on the previous pages. Putnam, a physicist and a model builder and a teacher of philosophy in a theological seminary, in his emphasises the fundamental significance of sensuous linkages: it is always the individual who does the sensing. And in speaking of jumping into the "midst of life" and in speaking of the significance of the nervous system, he is speaking of the key role of the individual. And Gariss, in his citations of individual experience, is overtly personal in both his historic method and his present purpose as an instructor in meditation, mostly in oriental modes. John Cobb, elsewhere, after speaking of the necessity for "abstraction and simplification," states a view on the centrality of the individual. In his words, "Only Individuals are Actual: The Final Real Entities."

. . . In my view, only individuals are actual, and for our purposes that means that the final real entities with which we are dealing are momentary embodiments of human existence. These are virtually infinite in number, and no two have ever been quite alike. To speak usefully of modes of existence, however, we cannot refer to these endless variations.

³⁰ Ibid., pp. 2-3.

We must group them together in types or classes. But to do so means to impose an order upon them, and the type of order imposed depends upon the categories employed.

For example, one can classify such moments of existence according to their emotional content, and then one must make the further choice as to what classification of emotions he will employ. Or he can classify according to the ways in which reason and emotion interact, or the ways in which one entity takes account of other entities, or the extent to which it is self-determining. No one classification is true or false--only better or worse for certain purposes.³¹

It is my purpose now to center down more on the person qua person, to whatever extent possible, quite apart from his mode or structure of existence or his mode of being within that structure. Hayakawa asks our attention to Winston Smith in George Orwell's 1984. Here is the way he describes his situation of crisis and his response to it.

Winston Smith withstands as long as he can the torture and the degradation. He insists heroically that reality is not a matter of power and propaganda. Men are not "infinitely malleable." "There is something in the universe . . . some spirit, some principle. . . that the power-mad will never overcome."³²

What is that "something in the universe" that sustains his hope, and the "some spirit, some principle" in which he places his hope. Hayakawa continues:

That spirit, that principle, is the indifferent, innocent truth, indifferent, that is, to parties and politics, by nature incapable of self-corruption. It is that which we are a part of and is a part of us, that which is ours as well as everyone else's; it is individualistic as well as communal, the possession of all people, like life and hunger and time, self-evident like fire and air and one's personality, inhabiting space, yet individually experienced as wholly and legitimately one's own, which cannot be gainsaid, short of bitter divorce between the nature of the world and human thought. For human thought searches out the closest possible correspondence between things in the outside world and our inner understanding

³¹ Cobb, op. cit., p. 18.

³² S. I. Hayakawa, The Use and Misuse of Language (Greenwich, Connecticut: Fawcett, 1962), p. 233.

of them, it seeks (with a hopefulness which if it were naive would be intolerable mockery) the near-perfect adaptation of a sane intellect to a world. And that is why the human perversion of even the smallest truths strikes us as so perilous, and why the perversion of the massive truths becomes so unforgivable.³³

Here is a statement on the cosmic status of man: he is the possessor of "human thought that searches out the closest possible correspondence between things in the outside world and our inner understanding of them!" But it is a statement on mankind--not a man, the individual. The individual is the one who is bearing the brunt of the destructive (or would be destructive) invasion of his personality. But he is treated in the above commentary as if he were simply surrogate for the species. Yet quite clearly, it is not the species that is facing the thrust of the brutal political collectivity. In this event, the bell does indeed toll for the whole species. With the species he does share a nature, which is the subject of a general psychology, and other commonalities. But in this instant it is the individual psyche that is required to function as an individual under the pinpoint of a power that has selected him for the imposition of its person-denying formulas. And the species as a whole is without any power whatever to resolve the encounter. It may perhaps produce a regiment of marines to rescue him, and it may destroy the ruling collective or execute Big Brother as a war criminal. Such a rescue, and the institution of a social order that respects the sacredness of human personality, would be historic event worthy of rejoicing and celebration. However, such a rescue would not be a resolution. It would be a social solution to a social problem having dire personal consequences to this one man, and many others in their special personal circumstances. Instead of resolving the conflict it would simply terminate its duration and, in a better world, prevent its occurrence.

This is a distinction of existential fact that is crucial to the inter-linkage of the models that would be presented and to any of the others that

³³ Ibid., pp. 233-234.

might have been used for a relational representation of the psyche and society in the common cosmic setting in which they co-exist. The above presentation of the encounter of the psyche (the individual) with society (the state, in this instance) is flawed by two errors: an error of cosmic understanding of the state of affairs on the part of the victim of the situation; and the other, an error in sensing the significance of time.

The error in understanding the state of affairs by the reporter has been commented upon: a social solution to a social problem (however personal its values may be) is not a personal solution to the issue or issues of the personal encounter. In the existential encounter the individual (however he views himself) has no choice but to choose his response. He has his perception of the situation and its significance for himself and for others. He is under the inexorable necessity of responding. He may play dead, play stupid, out-play the other players at their own game, play the hero, or play a bad part. But some part he must play. How he will play that part is a matter of cosmic importance. His psyche is the center of the cosmic stage in this encounter. For this event he is the cosmic center, for in this encounter there is no other time or place where this event may occur; it is the time and place where the action is.

This emphasis should be pursued. In 1984 Orwell's hero-victim reflects on his conviction that the universe will not permit power-mad agencies to prevail forever--a sustaining conviction for a man with his back to the wall, but not to be a substitute for his decision as to what he will permit it to do. His choice is either to "cop-out" or to be true to his own style and act out. If he chooses to "cop-out," he may also be choosing to let the universe take forever to do the job. Which is to say, to let the universe spawn some other psyches that will meet the significant issues at other times in other (and better ways). So, the momentous burden of his choice is what he will do with his centrality. The burden is momentous because he is led to think in terms of mankind's ultimate purposes in time and under the possibilities of the nature of the power that will ultimately prevail. This

optimistic view does not in any way relieve him of his cosmic specific responsibility, for he is at this moment of yesterday's forever the cosmic center. The question is: will the center hold or will it collapse? At this moment he is the agent of the universe (God), and he is the paradigm of mankind (spirit) and he is the personal representative of the human family (son). The question, then, is will the son accept his commission (even though it is a field commission) to meet the crisis of the present moment in the present moment? Even on the way to his execution he has a choice: will he, by crumbling, go down as a personal catastrophe, or by choosing the ultimate of his still-actual options go on as a paradigm of triumph through the tragic encounter?

Now, for a brief comment on the error of implication in the passage quoted commenting on 1984. The author seems to treat the confrontation of victim v. State as an historic question and a question of matter to be reflected on in terms of the species and history. There is no error in this, or in generalizations he makes about human thought, the sane intellect and truth. The error lies in leaving out of focus the personal and existential significance of the encounter. In the encounter of the "solitary individual" (Socrates, Jesus) with the "all-power State," the question is which party acts as a cosmic agent (with transcendental rather than mere transient importance).

The Individual--A General Purpose Heuristic (GPH)

However, to determine the status of a man we must have a view of man in general. The view here presented is that it is the specific individual man as an existential person who is the central cosmic reality--who stands at the cosmic center and has the potentiality of holding it together.

How can this be said to be true in the context of our contemporary understanding of man and the nature of the universe?

Putnam in his comments on "Kant" discusses the status of man

as a General Purpose Heuristic:

Man, as GPH, as it were, the glue between the sensuous fact, and the thing in itself, which patterns the former reveal in the latter. Man lies as it were in a borderline region between these extremes of sense data and thing.³⁴

This view of man converges with Teilhard de Chardin's concept of The Divine Milieu which has its center everywhere. Psychologically speaking, the cosmos is anthropocentric. Metaphysically and religiously speaking the cosmos is theocentric. Here is Chardin's understanding of the center.

However vast the divine milieu may be, it is in reality a centre. It therefore has the properties of a centre, and above all the absolute and final power to unite (and consequently to complete) all beings within its breast. In the divine milieu all the elements of the universe touch each other by that which is most inward and ultimate in them. There they concentrate, little by little, all that is purest and most attractive in them without loss and without danger of subsequent corruption. There they shed, in their meeting, the mutual externality and the incoherences which form the basic pain of human relationships. Let those seek refuge there who are saddened by the separations, the meannesses and the wastefulnesses of the world. In the external spheres of the world, man is always torn by the separations, which set distance between bodies, which set the impossibility of mutual understanding between souls, which set death between lives. Moreover at every minute he must lament that he cannot pursue and embrace everything within the compass of a few years. Finally, and not without reason, he is incessantly distressed by the crazy indifference and the heartbreaking dumbness of a natural environment in which the greater part of individual endeavour seems wasted or lost, where the blow and the cry seem stifled on the spot, without awakening any echo.

Let us establish ourselves in the divine milieu. There we shall find ourselves where the soul is most deep, and where matter is most dense. There we shall discover, where all its beauties flow together, the ultra-vital, the ultra-sensitive, the ultra-active point of the universe. And, at the same time, we shall feel the plenitude of our powers of action and adoration effortlessly ordered within our deepest selves.

But the fact that all the external springs of the world should be

³⁴ Putnam op. cit., (Nov. 21, 1964), p. 7. (Mimeographed).

co-ordinated and harmonised at that privileged point is not the only marvel. By a complementary marvel, the man who abandons himself to the divine milieu feels his inward powers clearly directed and vastly expanded by it with a sureness which enables him to avoid, like child's play, the reefs on which mystical ardour has so often foundered.³⁵

In the next chapter it will be my purpose to discuss the models of man's psyche that should save even the most sublimely mystical of man from these reefs of which Chardin speaks. This chapter is concluded with a cry. It is an ancient cry, variously expressed. It derives from man's feeling of being somehow central. This cry has caused the astronomic error of putting the earth at the center of the universe. It has caused endless errors in understanding of anthropology, psychology and political theory. But it remains an authentic and orienting cry. Only recently it was the cry of Teilhard de Chardin: "Let us establish ourselves in the divine milieu." By "ourselves" the view here presented means not "man" but the individual person. At the cosmic center is the psyche.

³⁵ Pierre Teilhard de Chardin, The Divine Milieu (New York: Harper & Row, 1957), pp. 114-116.

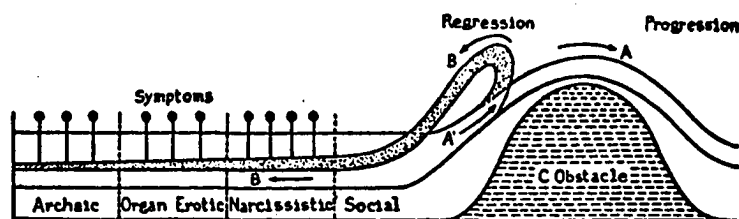


FIGURE 21 [a]

REGRESSION - PROGRESSION CRISIS

As processes, life, development, or regression are best represented as 'vector quantities' which have direction and magnitude. In one type of cases of regression the progressive tendency or energy is strong; yet the obstacle is also very great, so that the progressive tendencies may not be strong enough to carry over the obstacle or to conquer it. Again, the progressive tendency or energy may be weak, and the obstacle correspondingly slight, yet strong enough to start the regressive movement.

In the healthy individual the progressive tendency is not easily diverted from its forward course. He conquers his obstacles (C) and goes on (arrow A). Weaker individuals (A') may surmount their obstacles with more difficulty or may start regression on smaller obstacles, as indicated by arrows (B). In such cases they may regress to different levels, developing a neurosis or a psychosis, in accordance with the degree of regression. It is extremely instructive to study these different phases in regression and to watch how the symptoms arrange themselves in a perfectly orderly manner. In some instances the regression goes so far as to bring the patients to the foetal level. Such a patient sits in a dark corner in the foetal position with the head covered with a rag. His 'mentality' and semantic responses are similar to those of the foetus, practically none.

Source. Korzybski. *Science and Sanity*. Lakeville, Connecticut: International Non-Aristotelian Library, 1950. p. 495

CHAPTER III

THE PSYCHE: A RESONANT COSMIC CENTER

...the spirit of man is always at the mercy of the actual and trivial, his passionate sense that the actual and the trivial are of the greatest importance, his certainty that they are not of final importance. Does it not sound like a modest sort of knowledge? Let us not deceive ourselves--to comprehend unconditioned spirit is not so very hard, but there is no knowledge rarer than the understanding of spirit as it exists in the incapable conditions which the actual and trivial make for it.¹

--Lionel Trilling

How do we go about establishing ourselves in the Divine Milieu?

If it is necessary for us to force ourselves into that central position the project is lost before it is ever attempted. The orienting idea Chardin is expressing is that in that "the actual and trivial" are what stand in the way of our recognition of important facts. The sun does not "rise"-- it is the earth that turns. Man is not peripheral, but as a matter of final importance" he is in fact central. The problem is for him to see himself as he is in his central position, to understand the nature of this centrality and to be able to appreciate the value of the new language that describes his nature without feeling that he is thereby debunked.

It is a cultural fact that the central importance of the individual psyche has been more appreciated by "atheistic" communism and by "rapacious" capitalism than by religious institutions.

For example, consider Grossman. His language is impersonal, in that he uses a technical vocabulary to convey specific information about his subject. He describes his approach to persons as "An Approach to the Understanding of Volitional Systems in Business." If you or I were a part of the business organization he is describing, we would be what he refers to as a

¹Emphasis supplied by Samuel H. Miller, The Dilemma of Modern Belief (New York: Harper & Row, 1963), p. 86.

"volitional system." Here is his abstract of what he will try to do.

A structure is described for a set of processes by which integration within an organization may be attained. Working definitions of crucial terms (such as volitional acts, volitional inputs and personal models) are presented. These terms are combined to establish a meaning for personal and volitional systems. The systems are explored with respect to their processes (such as the selection, construction and use of personal models) and their sub-processes (such as perception, generation of volitional inputs, decision and comparison of perceived results with expectations). Within the body of this theoretical discussion, examples are presented to highlight the relations that people in a business have to each other and to the business.²

A business executive knows that he needs a certain number of psyche's in his operation. Here they are called volitional inputs because that is the way they function in his operation. He wants them to function productively, so he examines the way they are likely to function naturally and how he can apply acceptable controls and directions to that nature. He needs to be accurate in his thinking, so he names aspects of the psyche (volitional inputs) that are important to him. And he constructs elaborate models to show what can be done in a variety of personal systems.

By such a methodology he is able to get on with what is recognized as a wild and often very volitional product. In other words, the Personal System Model Builder in business is able to find ways to establish, in advance means for peaceful and productive inter-relationships. For those who are appalled by the technical expertise of the model builder it should be noted that he must proceed in the beginning with a certain respect for the sacredness of of personality. That this initial respect can yield to an exploitative use of knowledge is obvious. But the limits of this opportunity are recognized by the model builder himself in his preface:

To achieve its objectives, a business relies upon large numbers of people working concertedly toward commonly held purposes. Given the diversity of their cultural and social backgrounds--and their differing

²Adrian J. Grossman, "A Structure for Volitional Processes" (New York: Operations Research & Synthesis Consulting Service, Nov. 30, 1959), from cover page.

aptitudes, skills and personal objectives--it is not surprising that on occasion effective joint performance by these people is difficult to attain. In the face of ever-changing business situations and environments, such integration is even more difficult to sustain. Nevertheless, it is observed daily that large numbers of people with such diverse characteristics do successfully integrate in business. Precisely how they do this is not known. Communicable understanding of how integration takes place is lacking.³

The model builder knows that he must know his limitations in understanding in order to do what he must do. He is not interested in controlling the whole man or woman on the job. He is focussed upon their part in doing the job. But it is clear from this application what extensions of this knowledge could be available to agencies with a vested interest in controlling the whole man in the Orwellian nightmare society postulated for 1984.

If the interest of the business executive in the scope of human nature is limited, and yet of such value to him and his purposes as to be worth a large investment in research on that small segment of human nature, what shall we say of the research of religious institutions that are supposedly interested in the whole man and his place in the social and cosmic scheme of things?

Putnam and Fuller, in their Outline of a Functional Model of the Nervous System, and in Putnam's subsequent papers, are attempting to do just this--recognize in the light of modern knowledge man's position in the Divine Milieu (although they may not care for Teilhard de Chardin's language). It should be noted, however, that, although they are as specific as their material allows, they do not pretend to 'reduce' man to anything. Indeed, in their model of man they see useful and available transcendental openings. To make these available they must go directly to their subject matter with their purpose uppermost--the purpose of building models of personality structures. For example, their discussion of "Character Type."

³Ibid., p. i.

Personality can be classified in endless ways, and it is perhaps most important to realize how secondary all these ways are. All persons are "motor" types, all people are verbal types, all people are group oriented, all people seek inner consistency. Yet, if type distinctions are not exaggerated, they have a certain limited usefulness.

Roughly speaking genetics only acts selectively with respect to available roles. People are far more plastic than we realize. Blocks lie at the model-building level, not the genetic level in present-day issues. All types lie in embryo in all people. A changed context converts introvert to extrovert, passive to active types, etc. In addition, the creative model-building issues of the present day require that we open in ourselves all these type aspects. As a result type is becoming less and less clearcut, as compared to the past. Modern man is not a type-man, but a drama-shop man, in which the voices of all types open and war. The truth is independent of type.⁴

It is encouraging to hear from such a technical source that modern man is "A drama-shop man" and to be reassured that "truth is independent of type." That is to say, these thoughts have congruence with our previous dispositions. But they are statements that are yet to be substantiated in the new structure of the psyche and its place in the cosmic ordering.

As a contribution to this end, the model of Figure 21 [b] is offered to show something more than a "Schematic of Relative Dominance Formation through a Random Search Process." It may also be used to show the meaning of psychological necessity and freedom and the degree to which the psyche is not bound to a rigid determinism even though it is subject to psychological and physical laws of being. A study of the following explanation will suggest the plotting of actuality of both necessity and freedom. It may be viewed as a reductionistic model of the individual in the process of action.

Schematic illustration of the formation of a relative dominance through a random search process.⁵

⁴Peter Putnam and Robert W. Fuller, Outline of a Functional Model of the Nervous System (New York: Columbia University, Nov. 1963), p.38.

⁵Ibid.

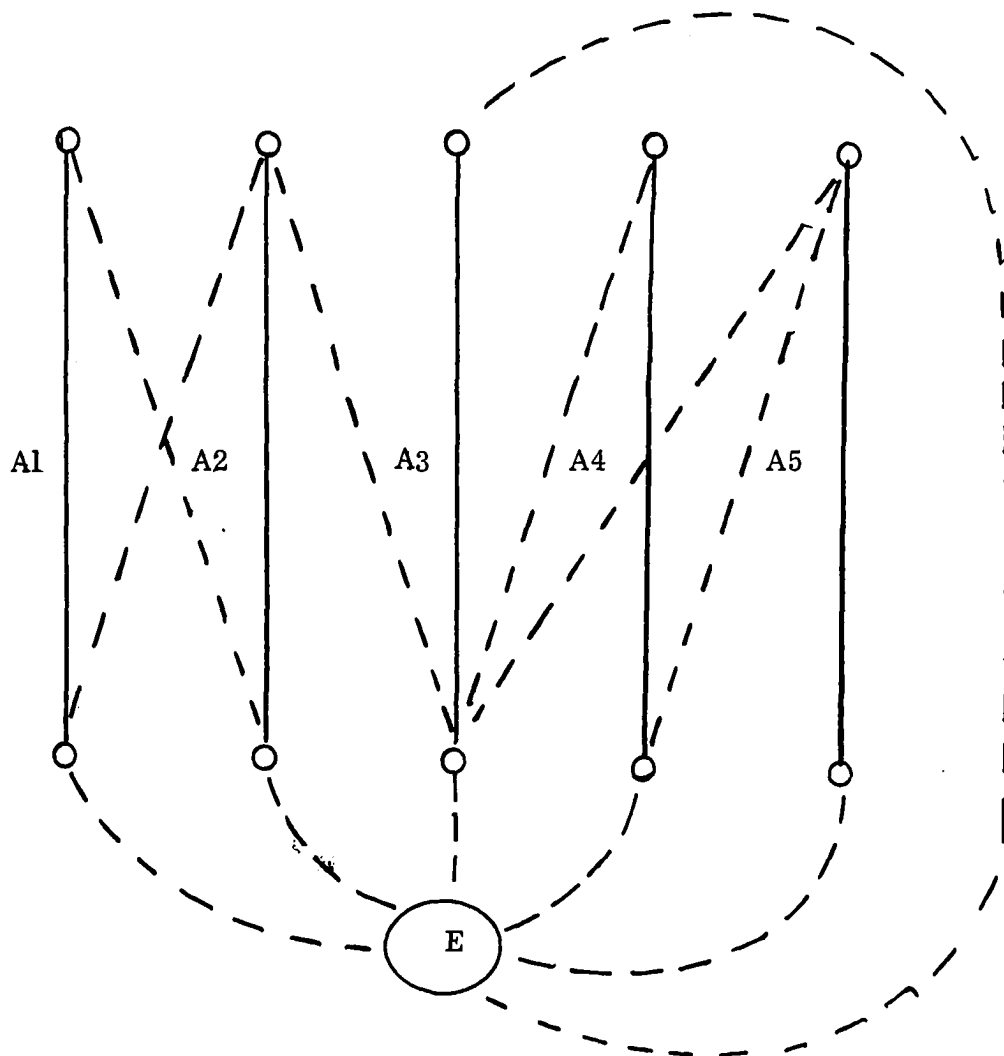


FIGURE 21 [b]

SCHEMATIC OF RELATIVE DOMINANCE FORMATION
THROUGH A RANDOM SEARCH PROCESS

Source: Putnam and Fuller, "The Origin at Order," in Ibid., p. 16.

Life, or a segment of life, can be crudely viewed as a long chain of acts, the NCRP (Neural Conditioned Reflex Principle) providing the linkage between the individual acts or links, of the chain. Consider the sequence of acts

A B C A D P C A Q D P Q C A C P A K A

.....

In the above segment of the quasi-random act A has been followed by acts B, D, Q, C, and K. Hence by the NCRP all these five acts will be facilitated at once when act A next occurs or is next facilitated. When a given act has been historically followed by a set of acts then the act comes to excite the whole set of successors... Sets of acts that were previously excited sequentially are now facilitated simultaneously. Acts are brought into parallel if and only if they have been competitive--i. e., if they have been followed by a given act (A in our example) in the previous history of the organism.⁶

A very limited but important purpose is served by the above discussion of the simplified schematic of the nervous system's "yes-no" function. The facts presented are well-known and long-established, and the calculus illustrating the possibilities of any behavior being activated. It could be used by the strict behaviorist to show that the individual at the most fundamental levels has no possibility of exercising anything like freedom of the will. This argument is countered by the observation that if there were not the possibility of a conditioning of man there could be no freedom that was worth whole. Certainly it could not be called freedom to be required to devote conscious time and energy to functions of the autonomic nervous system. Nor would it be freedom to be unable to have fingers conditioned to behave instantly and "thoughtlessly" at the keyboard of the typewriter or the piano keyboard. It is a matter of elemental agreement that the conditioned reflex (CR) is, in even wider parameters than these, of the greatest significance in making freedom to act and think on significant matters possible. Not having to care for the body and being free to do thinking that seems not to be of the body's basic chore work is a far remove from the base materialism that would otherwise be the state of affairs. In this sense, then the CR is an agent

⁶Ibid., pp. 22-23.

of freedom in that it serves slave functions in the interest of a different kind of consciousness.

Moreover, as the individuals own personal computer, of both the series and the parallel types, it renders services that are often called intuitive. In giving read-outs of advice, directives or "truth" statements, by quickly scanning past experience, and many intervening variables, the individual is able to act with a wide ranging freedom to use past experience.

As the personal owner of a computer that still makes the most complicated and sophisticated electronic models seem relatively simple in design and limited in capacity, the owner has many other advantages, not the least of which is his ability to be his own programmer. Contested though this point is in many ways, it is a fact that man has developed the scientific method which serves the specialized function, at one level of operation, of compensating for ordinary errors of the Nervous System Computer (NSC). It also serves to assist the "programmer" in avoiding errors in directing its use. And long before the social development of the "scientific method" there were individuals who by the heuristic use of elementary truth and feeling correctives were able to bring the system under control for accuracy of operation, efficiency of function and quality of output. Theirs were the skills, however acquired, of being careful about "inputs" and appropriately skeptical of "read-outs."

Another freedom value derived from a careful study of the biology of the nervous system and statistical studies of its function is the observation that it is not invariant in its actions. The schematic given above shows how the system will tend to act in such a way that a sequence of behaviors will evoke a specially observed behavior. As Maslow has observed in many places, the "weak" impulse can be favored and befriended by the programmer (as we here call him) in such a way that the weak is favored over the strong and the improbable is the actual event against all the odds.

We may summarize what we have been saying to the rigid behaviorist position by observation that his is the position that has not been

established. In special "patella-reflex situations" he can make his point magnificently. But he cannot do so in the larger forum of human experience. In that forum, mathematics and analytical investigations have their honored place and their useful contributions which are to be gratefully received. But these do not in any way demolish the importance of many other areas of observation that are now participating in the growing and much more flexible approach to matters of ultimate importance, growing out of a larger view of the human adventure.

For example, the experience of creativity of ancient to times reaching deeper in the past than pre-historic caves. Man the creator and man the failure has long known the experience of soaring like a God and crawling like a worm. To feel like a God and to enjoy the fruits of that estate is an ancient condition so hoped for that it is worth the risk of consciously courting the disgrace of falling to a worm-like condition of failure. The temptation is an old one that the psychologist, Maslow takes seriously in his efforts to persuade us that we are potentially self-actualizing agents capable of moving Toward a New Psychology of Being. He says:

And, if I may say it in a very condensed way, it is precisely the god-like in ourselves that we are ambivalent about, fascinated by and fearful of, motivated to and defensive against. This is one aspect of the basic human predicament, that we are simultaneously worms and gods. Every one of our great creators, our god-like people, has testified to the element of courage that is needed in the lonely moment of creation, affirming something new (contradictory to the old). This is a kind of daring, a going out in front all alone, a defiance, a challenge.⁷

This is a description that could have been read with understanding and assent long centuries ago. His development of this theme is more recent, more precise and puts man the Programmer in a position to discover new power potentials and new amplitudes in the quality of living. His

⁷ Abraham H. Maslow, Toward a Psychology of Being (Princeton: Van Nostrand, 1962), p. 58.

schema of the intra-psychic drama of possibilities follows:

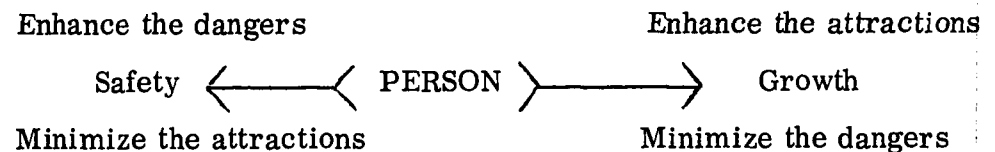
I can put all this together in a schema, which though very simple, is also very powerful, both heuristically and theoretically. This basic dilemma or conflict between the defensive forces and the growth trends I conceive to be existential, imbedded in the deepest nature of the human being, now and forever into the future. If it is diagrammed like this:



then we can very easily classify the various mechanisms of growth in an uncomplicated way as

- a. Enhancing the growthward vectors, e.g., making it more attractive and delight producing,
- b. Minimizing the fears of growth,
- c. Minimizing the safetyward vectors, i.e., making it less attractive,
- d. Maximizing the fears of safety, defensiveness, pathology and regression.

We can then add to our basic schema these four sets of valences:



Therefore we can consider the process of healthy growth to be a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity. Safety has both anxieties and delights; growth has both anxieties and delights. We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety.⁸

The possibilities of rising and falling, of growing or regressing occur together, and are greatly conditioned by the social context, but the seat of the decision lies, in Maslow's opinion, and in assumptions of this present thesis, in the psyche of the individual person.

⁸ Ibid., pp. 44-45.

Man demonstrates in his own nature a pressure toward fuller and fuller Being, more and more perfect actualization of his humanness in exactly the same naturalistic, scientific sense that an acorn may be said to be "pressing toward" being an oak tree, or that a tiger can be observed to "push toward" being tigerish, or a horse toward being equine. Man is ultimately not molded or shaped into humanness, or taught to be human. The role of the environment is ultimately to permit him or help him to actualize his own potentialities, not its potentialities. The environment does not give him potentialities and capacities; he has them in inchoate or embryonic form, just exactly as he has embryonic arms and legs. And creativeness, spontaneity, selfhood, authenticity, caring for others, being able to love, yearning for truth are embryonic potentialities belonging to his species-membership just as much as are his arms and legs and brains and eyes.

This is not in contradiction to the data already amassed which show clearly that living in a family and in a culture are absolutely necessary to actualize these psychological potentials that define humanness. Let us avoid this confusion. A teacher or a culture doesn't create a human being. It doesn't implant within him the ability to love, or to be curious, or to philosophize, or to symbolize, or to be creative. Rather it permits, or fosters, or encourages or helps what exists in embryo to become real and actual. The same mother or the same culture, treating a kitten or a puppy in exactly the same way, cannot make it into a human being. The culture is sun and food and water: it is not the seed.⁹

As a seed the self-actualizing psyche is not hindered by theories of instincts or crippled by his knowledge of conditioning possibilities in the modern world, any more than a Prometheus in the ancient world taking his stance against the furies, demons, devils and special purpose gods. The self-actualizing psyche looks beyond mere potentialities and senses an entelechy beyond his capacity for knowing. The psyche that senses its heritage of structured qualities and its added quality--the capacity to make novel choices and to act with unique individuality--values the pressure outward of which Maslow speaks as a psychologist of health and growth.

The affirmation of the centrality of the psyche is not a denial of the importance of its context. It is really an affirmation of the cosmic uniqueness of its role in whatever context. It is a reassertion of Putnam's

⁹ Ibid., pp. 151-152.

identification of man (the psyche) as a General Purpose Heuristic. The context may be given and the range of average responses in a researched situation may be anticipated with a degree of accuracy as to probability. That some seeds just "grewed" like Topsy offers no limiting generalization. For each psyche there are crises created by internal conditions and by the context in all its infinite variables (even in what may appear to a more than superficial view to be an identical state of affairs for psyche A and B).^{*} For example, the crisis of adolescence as it is discussed in "A Study in Psychoanalysis and History" by Erikson.

I have called the major crisis of adolescence the identity crisis; it occurs in that period of the life cycle when each youth must forge for himself some central perspective and direction, some working unity, out of the effective remnants of his childhood and the hopes of his anticipated adulthood; he must detect some meaningful resemblance between what he has come to see in himself and what his sharpened awareness tells him others judge and expect him to be.... In some young people, in some classes, at some periods in history, this crisis will be minimal; in other people, classes, and periods, the crisis will be clearly marked off as a critical period, a kind of "second birth," apt to be aggravated either by widespread neuroticisms or by pervasive ideological unrest. Some young individuals will succumb to this crisis in all manner of neurotic, psychotic, or delinquent behavior; others will resolve it through participation in ideological movements passionately concerned with religion or politics, nature or art. Still others, although suffering and deviating dangerously through what appears to be a prolonged adolescence, eventually come to contribute an original bit to an emerging style of life; the very danger which they have sensed has forced them to mobilize capacities¹⁰ to see and say, to dream and plan, to design and construct, in new ways.

The psyche in its often lonely crises finds its way to new ways partly because of the external crisis of decision and partly because of their ambiguous offers of threats and seducements to conformity to the state of things as they are. But part of "things as they are" lies in the state of affairs

^{*} See Erikson's Epigenetic Table, Figure 22.

¹⁰ Erik H. Erikson, Young Man Luther (New York: Norton, 1958), pp. 14-15.

| | | | | | | | | |
|-------------------------------|--------------------------------|------------------------------------|---------------------------------|--------------------------------|-----------------------------------|------------------------------|--|---------------------------------|
| VIII. MATURITY | | | | | | | Reason- Clarity & Wisdom | EGO INTEGRITY VS. DESPAIR |
| VII. ADULTHOOD | | | | | | | GENERA- TIVITY VS. STAGNATION | Productive & Care |
| VI. YOUNG ADULTHOOD | | | | | | INTIMACY VS. ISOLATION | Affiliation & Love | |
| V. PUBERTY AND ADOLESCENCE | | | | | IDENTITY VS. ROLE CONFUSION | Direction & Fidelity | | |
| IV. LATENCY | | | | INDUSTRY VS. INFERIORITY | Method & Competence | | | |
| III. LOCOMOTOR- GENITAL | | | INITIATIVE VS. GUILT | Direction & Purpose | | | | |
| II. MUSCULAR- ANAL | | AUTONOMY VS. SHAME, DOUBT | Self-control & Will power | | | | | |
| I. ORAL SENSORY | BASIC TRUST VS. MISTRUST | Drive & Hope | | | | | | |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |

FIGURE 22

ERIKSON'S EPIGENETIC TABLE BY STEPS

in the individual psyche. The parameters of his possibilities are presumably limited but the limits are constantly discovered to range far beyond what is commonly supposed in any situation. The social and historic options open to him are variously limited, even in revolutionary times, and in looking backward the resulting history may seem to be nothing more than a flow of water following its natural riverbed. But in history, as in physical nature rivers may be diverted or even induced to change their direction of flow. Such surprises and reversals require the cognitive response and physical participation of masses of people. But how is this response aroused. Man, the psyche in crisis, is seen in Luther as the General Purpose Heuristic. Seeking to come to terms with himself, he also came to terms with an age. And, in a way, induced the ages to come to terms with him as a part of the new context. Says Erikson:

Luther, so it seems, at one time was a rather endangered young man, beset with a syndrome of conflicts whose outline we have learned to recognize, and whose components to analyse. He found a spiritual solution, not without the well-timed help of a therapeutically clever superior in the Augustinian order. His solution roughly bridged a political and psychological vacuum which history had created in a significant portion of Western Christendom. Such coincidence, if further coinciding with the deployment of highly specific personal gifts, makes for historical "greatness."¹¹

There is no arguing the central importance of Luther in his age or the centering power of his influence even now in ours. But the nature of that centrality is subject to the widest possible speculation. For Luther himself the understanding of the relational problems of his own cosmic centrality was a major source of agony. There is an aspect of it that emerges today as a major philosophical and religious problem. Erikson calls it the "ego-chill" of the sudden awareness of the possibility of our non-existence.

What Brinton, extending to the boy an intellectual courtesy, calls "metaphysical anxiety," is like an ego-chill, a shudder which comes from the sudden awareness that our nonexistence--and thus our utter dependence

¹¹ Ibid., p. 15.

on a creator who may choose to be impolite--is entirely possible. Ordinarily we feel this shudder only in moments when a shock forces us to step back from ourselves, and we do not have the necessary time or equipment to recover instantaneously a position from which to view ourselves again as persistent units subject to our own logical operations. Where man cannot establish himself as the thinking one (who therefore is,) he may experience a sense of panic; which is at the bottom of our myth-making, our metaphysical speculation, and our artificial creation of "ideal" realities in which we become and remain the central reality.¹²

Erikson's term "ego-chill" is most descriptive but it is wasteful to throw away Brinton's reference to metaphysical anxiety. As Socrates demonstrated millennia ago, the child of a slave is charged with ready potentials that need only education. The crisis, for all the thrashing that often attends it, is marvelously educationary, leading the "afflicted" one to all sorts of fundamental questions: Who am I?.... What am I doing?.... Where am I going?.... By the way, just where in the cosmos am I?.... And is it a cosmos anyway?.... The questions are metaphysical. The feelings that go with them are anxious. What he is suffering is metaphysical anxiety, and it should be so recognized. And the fact of his standing at one of the most crucial of life's thresholds adds to its importance. The world may well tremble when an adolescent goes into a metaphysical crisis and suffers an "ego-chill." He is asking: to what should I resonate? how shall I respond to all this? to whom and to what am I responsible? *

To meet this crisis, when it is severe, it is often thought that therapeutic marine corps should be called to the scene. It is known that such a crisis can often be dissipated in the smother-effects of the social milieu--a cure of the patient and a killing of a soul. In his examination of

¹² Ibid., p. 111. "Brinton" in the above quote refers to Crane Brinton, Shaping of the Modern Mind (New York: New American Library, 1953), pp. 11-12.

*For a schema of "resonance" characteristics according to age and stage, see Figure 23.

| | A Psychosocial Crises | B Radius of Significant Relations | C Related Elements of Social Order | D Psychosocial Modalities | E Psychosexual Stages | F Prayer |
|-------------|---|---|---|--|---|---|
| I | Trust vs. Mistrust | Maternal Person | Cosmic Order | To get To give in return | Oral-Respiratory, Sensory-Kinesthetic (Incorporative Modes) | Faith vs Suspicion Eye-for-eye |
| II | Autonomy vs. Shame, Doubt | Parental Persons | "Law and Order" | To hold (on) To let (go) | Anal-Urethral, Muscular (Retentive-Eliminative) | Not thy will-mine Legalism |
| III | Initiative vs. Guilt | Basic Family | Ideal Prototypes | To make (=going after) To "make like" (=playing) | Infantile-Genital, Locomotor (Intrusive, Inclusive) | Seeking to affirm self Confession |
| IV | Industry vs. Inferiority | "Neighborhood," School | Technological Elements | To make things (=completing) To make things together | "Latency" | Self-assertive vs weakness |
| V | Identity and Repudiation vs. Identity Diffusion | Peer Groups and Outgroups; Models of Leadership | Ideological Perspectives | To be oneself (or not to be) To share being oneself | Puberty | Seeking- Alienation |
| VI | Intimacy and Solidarity vs. Isolation | Partners in friend- ship, sex, competi- tion, cooperation | Patterns of Cooperation and Competition | To lose and find oneself in another | Genitality | Openness- Retreat |
| VII | Generativity vs. Self-Absorption | Divided labor and shared household | Currents of Education and Tradition | To make be To take care of | | Part of creative Life force |
| VIII | Integrity vs. Despair | "Mankind" "My Kind" | Wisdom | To be, through having been To face not being | | Existential, Ac- ceptance, joy, being. |

FIGURE 23
ERIKSON'S EPIGENETIC TABLE ADAPTED

Loneliness, Moustakas warns us that

The "never be lonely" theme is a reflection of man's estrangement from himself in the world today. When an individual avoids facing directly a situation which contains the seeds of loneliness, he alienates himself from his own capacity for being lonely and from the possibility for fundamental social ties and empathy. It is not loneliness which separates the person from others but the terror of loneliness and the constant effort to escape it. We must learn to care for our own loneliness and suffering and the loneliness and suffering of others, for within pain and isolation and loneliness one can find courage and hope and what is brave and lovely and true in life. Serving loneliness is a way to self-identity and to love, and faith in the wonder of living.¹³

The distinction between loneliness and the terror of it is fundamental. It makes it possible to understand that "Being lonely and being related are dimensions of an organic whole..." It is the relationship between the two that is at the heart of the interlinkage of models I am attempting to present here. The distinction, and the interlinkage is offered as potentially good metaphysics, good psychotherapy, good social sociology, and good theology. The importance of the lonely centrality of the psyche is enlarged upon by Moustakas.

Loneliness keeps open the doors to an expanding life. In utter loneliness, one can find answers to living, one can find new values to live by, one can see a new path or direction. Something totally new is revealed.

In the dark, despairing hours, sometimes only through loneliness can the individual bear to return to confront ugly faces and listen to criticism, and experience hurts inflicted by those one loves most. When one has felt totally forlorn, desolate, and abandoned, one can arrive at a new depth of companionship and a new sense of joy and belonging. When man can leave himself to his own loneliness, he can return to himself with a new commitment to his fellow man. Not an escape from loneliness, or a plan, not strategy and resolution, but direct facing of one's loneliness with courage, letting be all that is in its fullness, this is a requirement of creative living. To be worthy of one's loneliness is an ultimate challenge, a challenge which if realized, strengthens the person and puts him more fully in touch with his own resources. At first, the experience of loneliness may be frightening, even terrifying, but as one submits to

¹³Clark E. Moustakas, Loneliness (Englewood Cliffs: Prentice-Hall, 1961), p. 103.

the pain and suffering and solitude, one actually reaches himself, listens to the inner voice and experiences a strange new confidence. The individual is restored to himself and life again becomes meaningful and worthwhile.

The lonely sufferer helps himself to a fuller realization of self, not by reducing his sense of pain and isolation, but by bringing its full extent and magnitude to consciousness. Great loneliness and suffering are met creatively, as potential growth experiences, only by surrendering to them, fully and completely. Salvation, self-growth, lies in giving full assent to loneliness and suffering, accepting what is, not fighting or resisting, not rationalizing or appealing to external helps, not demanding to know why one has been singled out for so much pain, but submitting one's self to the experience in total self-surrender. Whoever is able to bear loneliness grows to the stature of his experience. Loneliness paves the way to healing, to true compassion, to intimate bonds with all living creatures and all aspects of nature and the universe.¹⁴

Moustakas pursues his theme affirmatively and negatively.

Affirmatively he says, "I believe that it is necessary for every person to recognize his loneliness, to become intensely aware that, ultimately, in every fibre of his being, man is alone--terribly, and utterly alone."* The negative effects of not recognizing his ultimate loneliness--on the negative them he says, "Efforts to overcome or escape the existential experience of loneliness can result only in self-alienation."¹⁵

In Figure 24 [a], the Psyche Alone in the Cosmos, the psyche is represented as the Yin-Yang of the center. The center is lonely, and under the necessity of making a decision there is no surrogate. Responsibility devolves completely upon the individual psyche. It is in fact an inevitable state of existential loneliness, but this fact in no way argues for the necessity of self-alienation. Visualized as it is shown in this figure, the lonely psyche is centrally related to all that is. If this diagrammatic representation is understood as a dynamic system with a vital center, it may be seen as an organism engaged in creative and procreative transactions. As a dynamic

¹⁴ Ibid., pp. 102-103.

* Ibid., p. ix.

¹⁵ Ibid., p. ix.

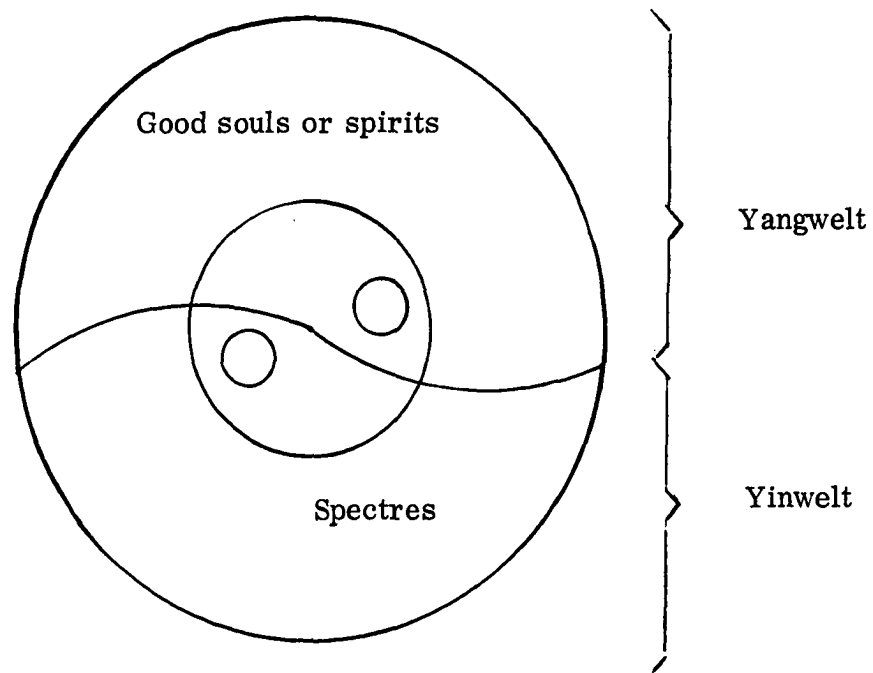


FIGURE 24 [a]

PSYCHE ALONE IN THE COSMOS

The universe consists of two souls or breaths, called Yang and Yin, the Yang representing light, warmth, productivity, and life, also the heavens from which all these good things emanate; and the Yin being associated with darkness, cold, death, and the earth. The Yang is subdivided into an indefinite number of good souls or spirits, called shen, the Yin into particles or evil spirits, called kwei, spectres; it is these shen and kwei which animate every being and every thing. It is they also which constitute the soul of man.*

* From De Groot, The Religion of the Chinese as quoted in F. M. Cornford, From Religion to Philosophy (New York: Harper & Row, 1957) p. 99.

organism it may be read in terms of an orderly system of opposites in tension that leave the way open for happy resolutions. As Moustakas puts it:

Being lonely and being related are dimensions of an organic whole, both necessary to the growth of individuality and to the deepening value and enrichment of friendship. Let there be loneliness, for where there is loneliness, there also is love, and where there is suffering, there is joy.*

This statement is consistent with the placing of the psyche at the center of the cosmos as its natural and inevitable location. Self-alienation results when in the psyche seeks to desert its unique post. This consideration lays upon the psyche with emphasis the Shakespearean injunction, "Unto thyself be true. . . ."

Centrality of the Self Seen in the Yin-Yang and Mandala

To be true to oneself one must see the self where it is and in its relations with a clarity that will not be confused by circumstances. In the model being developed here, the status of the various structures is grounded in the experience of mankind. The model attempts only to show a relatedness of all relevant structures. At the Center of the cosmic order in the model is the Yin-Yang symbol. It is not presented fancifully or ornamentally, but as a functional symbol with a historical and psychological status. As a functional symbol of psychological importance, Jung has much to say. Speaking of the Roman Catholic doctrine of the Assumption, Jung has this to say on the Yin-Yang:

. . . . Although as names they are exceedingly relative, underlying them are very real opposites that are part of the energetic structure of the physical and of the psychic world, and without them no existence of any kind could be established. There is no position without its negation. In spite or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: Yang (the light, warm, dry, masculine, principle) contains within it the seed of yin

* Ibid., p. 103.

(the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... In a certain sense, both developments were anticipated by alchemy in the hieros gamos of opposites, but only in symbolic form. Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. With the decline of alchemy the symbolical unity of spirit and matter fell apart, with the result that modern man finds himself uprooted and alienated in a de-souled world.¹⁶

If it is objected that the use of this schematic is too simple and too arbitrary, *it should be remembered that all schematics are simple and arbitrary.* Their purpose is to aid thought by making it possible for the mind to seize upon the significant abstractions without being confused by the particulars that at this level of thought are irrelevant. With students of Gnosticism, we may say that the use of schematics and paradigms are likely to be dangerously misleading and to offer a pseudo-world for the real one, or, at least, to degenerate into excessive literary and artistic formalism. This divides the ideal from the real and the spirit from the flesh in which it must be incarnate. The danger is real. But it is also a fact that there is no meaningful thinking without heuristics that serve the purpose of representing meaningful relationships and function as probes into that which has remained hidden. The dream, as the psychoanalyst knows, is a dangerous but dramatically useful probe into the great dark.

Jung's view of the serious value of the Mandala (Sanskrit, circle) is well known, and relevant to the use of the Yin-Yang as the symbol of the cosmic centrality of the psyche.

Whereas ritual mandalas always display a definite style and a limited number of typical motifs as their content, individual mandalas make use of a well-nigh unlimited wealth of motifs and symbolic allusions, from which it can easily be seen that they are endeavouring to express either the totality of the individual in his inner or outer experience of the world, or its essential point of reference. Their object is the self in

¹⁶ Carl G. Jung, The Archetypes and the Collective Unconscious (New York: Pantheon Books, 1959), p. 109.

contradistinction to the ego, which is only the point of reference for consciousness, whereas the self comprises the totality of the psyche altogether, i.e., conscious and unconscious. It is therefore not unusual for individual mandalas to display a division into a light and a dark half, together with their typical symbols. An historical example of this kind of Jakob Bohme's mandala, in his treatise Forty Questions concerning the Soul. It is at the same time an image of God and is designated as such. This is not a matter of chance, for Indian philosophy, which developed the idea of the self, Atman or Purusha, to the highest degree, makes no distinction in principle between the human essence and the divine. Correspondingly, in the Western Mandala, the scintilla or soul-spark, the innermost divine essence of man, is characterized by symbols which can just as well express a God-image, namely the image of Deity unfolding in the world, in nature, and in man.¹⁷

In this statement there is a happy coincidence of outlooks. Chardin finds deity as a ubiquitous center, which makes that place held by man a co-incident point. In this understanding of the situation it would appear that Jung also shares. Intuitively, through the outreach of this survey, it would seem that there will be developed a great convergence of agreement from various sources, many of them at first thought appearing most unlikely. Edmund W. Sinnott, in his Cell and Psyche, on the "Biology of Purpose," sees the center (from his special perspective) not as merely a passive-receptive point, or just a standing place for a personal thrust, but also as a dynamic agency:

If each of us is thus an organized and organizing center, a vortex pulling in matter and energy and knitting them into precise patterns; and if we are able, though in small degree, to create new patterns never known before, does not this suggest that we may actually be a part of the great creative power in nature and hold communion with it; and that, as James once said, we may come to recognize that this higher part of us

¹⁷ Ibid., p. 389.

in continuous with a more of the same quality operative in the universe outside and with which we can keep in working touch? Does not this, indeed, present as clear a picture as the scientist can draw of God Himself and our relation to Him?¹⁸

It would seem that the lonely center could be getting so social as to become a bit crowded!

¹⁸ Edmund W. Sinnott, Cell and Psyche (New York: Harper & Row, 1950), p. 111.

CHAPTER IV

THE PSYCHE IN THE SOCIAL MILIEU

"We may talk of holism, of field theory, of the necessity of seeing details in a Gestalt and still continue to think in atomistic ways."¹ We need to be reminded that after we have analysed a thing we have taken it apart, and a dismembered butterfly, however wonderfully described and mounted, is less than he was before he was analysed. In pondering the problem of "thinking from parts to wholes," Lynd states a problem that pertains to this exploration of the social relations of man, as a general purpose Heuristic, who functions as a distinctive being at the cosmic center.

In our study of personality and society we characteristically work from parts to wholes, attempting to discover discrete items of behavior, then adding them together and trying to find relations among them. It is taken for granted that the units accessible to understanding are series of elements, items, or particulars that can be classified into groups. Part and whole are, of course, both relative concepts; everything is a part relative to something more comprehensive and a whole relative to something less so. But until recently a strong tendency in Western thought has been to assume that truth is to be found by breaking down observed phenomena into smaller and smaller parts and measuring these parts more and more accurately.²

Faced with this problem, being quite likely to fall into the particularistic and scale-model error that is not a part of this study, I intend to observe Lynd's distinction.

¹Helen Merrell Lynd, On Shame and the Search for Identity (New York: Science Editions, 1958), p. 75.

²Ibid., pp. 74-75.

A distinction must be made here between atomism and specification. Atomism refers to the assumption that the universe is composed of simple, indivisible, and minute units externally related to each other. Specification refers to the necessity of saying as clearly as we can what it is that we are investigating.³

With these distinctions in hand it may be easier to achieve "The Dynamic Perception of Form."⁴

The psyche at the center may seem to be the ultimate in atomic thinking and tending to solipsism, or certainly narcissism. But the opposite is the functional fact. Indeed when the psyche centers itself it must enter into meaningful relations. The center gives no other choice. This is suggested by the fear of tyrants of the man who is withdrawn and "thinks too much." What he fears is not that he will be lost to a hermitage, but that he will be a vital and integrative center whose view of life and social purposes are not his own, and may actually be more representative of the populace than his own. His fears may be well-founded on objective facts. He intuitively sees the model here presented in one of its functional aspects. Speaking to this point, Arendt quotes Cato:

Never is he more active than when he does nothing,
never is he less alone than when he is by himself.⁵

The aloneness of which she speaks is not to be taken as a simple geographic or psychological condition. She makes clear her view of it as a cosmic role (but not a cosmic isolate) in the development of the status of the individual in the evolution of the Christian thrust into history. "Individual life," she notes not without a negative critique, "came to occupy the position once held by the 'life' of the body politic.... It is as though the early

³Ibid., p. 76.

⁴Ibid., p. 163.

⁵Hannah Arendt, The Human Condition (Garden City: Doubleday, 1959), p. 297.

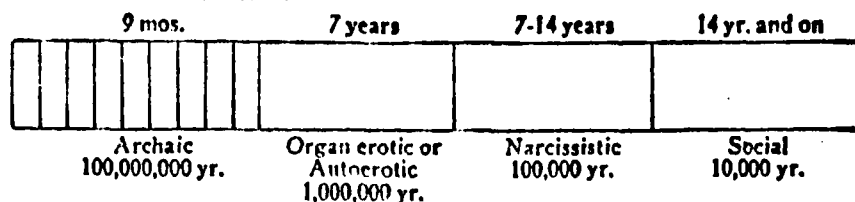
Christians--at least Paul, who after all was a Roman citizen--consciously shaped their concept of immortality after the Roman model, substituting individual life for the political life of the body politic."⁶ This was a function of the doctrine of the immortality. An examination of the doctrine itself and the way it functioned may be read in her treatment of the theme. Of particular pertinence to us here is the practical and psychological effect of the doctrine in giving the psyche a cosmic standing so strong that it could prevail against the kingdoms of this world. A psyche with this sense of centrality and significance could deal with a Caesar whose reign was over and an empire that would vanish in the temporal dissolution of all that is seemingly real and permanent.

This historic process, with its quantum leaps to new thresholds of being, and the new structures of existence, as described by Cobb.

The process of the development of new structures of existence shares this balance of continuity and discontinuity, but it must be described differently. The new structure arises by the increase or heightening of some element or elements in the old structure. Such intensification may be very gradual, and it may be impossible to say at exactly what point the boundaries of the old structure are broken. Nevertheless, the relative strengthening of some element in the old can in the end lead to a regrouping of all elements, bringing about a quite new range of possibilities for further development. The new structure is discontinuous with the old, although the process by which it came into being was continuous. This emergence of discontinuity within a continuous process will be called the crossing of a threshold.⁷

⁶Ibid., pp. 287-288.

⁷John B. Cobb, Jr., The Structure of Christian Existence (Philadelphia: Westminster Press, 1967), pp. 20-21.



The first period represents the archaic period and is of the greatest antiquity. In it the past is roughly recapitulated from, let us say, the beginning of unicellular life to the anthropoid ape. At the fertilization of the egg the hereditary constitution is established, and during the gestation period all prenatal influences are laid down. The life of the baby before birth may be described as a vegetative existence of full indolence with all needs supplied by the mother's body.

At birth, the first 'struggle for existence' begins, the struggle for air, as symbolized by the first cry. At this epoch the baby already appears as a self-running organism with some *s.r.* His vegetative nervous system is integrated and functioning. He begins to 'feel'. Pleasure and pain begin to be significant semantic factors. This period is called the organ erotic or autoerotic, since, as with animals, its main interests are '*sense*' gratifications. Many millions of '*sense*' receptors suddenly have thrust upon them from the environment a mass of energy with which the organism has to deal somehow. At first there is a rivalry between different '*senses*'. Later, co-ordination appears. Each group of receptors establishes its own semantic values for itself, depending upon its own cell growth. This period may be divided, schematically, from birth to seven years, and corresponds roughly to the evolution from the higher animals to primitive man. This period is extremely important from a semantic and educational point of view. At this stage in the human child the nervous system is not fully developed; and different environmental influences (language, doctrines included) may twist this development, so that irreparable harm can easily be done.

The narcissistic period is named after the Greek mythical figure, Narcissus, who, seeing his reflection in a pool of water, became so engrossed in self-adoration that he rejected the attentions of Venus and was killed. In another version of the myth his punishment was loss of sight. This period covers, more or less, from seven years to fourteen years. As the name indicates, it represents a semantic period of self-love. The child has not entered, as yet, into a social stage of development. He remains egotistical, egoistical, self-centred, and *asocial*.

At about fourteen, the social semantic period begins, which leads, when 'normal', to the adult socialized individual.

FIGURE 24 [b]

EVOLUTION IN SOCIAL SEMANTIC BEING

Source. Korzybski. Science and Sanity.

Lakeville Connecticut: International Non-Aristotelian Library, 1959.

p. 494

Transcendental Thresholds

There is a sense in which the new in a new age is not new at all. We may assume that man was always what Sinnott describes: "an organized and organizing center, a vortex pulling in matter and energy and knitting them into precise patterns."⁸ What has been new and at times revolutionary is the way in which he has done this. We know that man has had a long history of belief in the immortality in a variety of forms. The beliefs of the early Christians (beliefs that helped topple an empire) were not, on analysis, uniquely distinctive and disjunctive with the past. But the way the beliefs were held by the individual person within the Christian structure generally was distinctive, the pattern was relevant to the political situation and the personal dilemmas of the individual. As a result the individual saw his cosmic role in such a way that worldly empires were transient and the unseen realm was real. However, a philosopher then, or a theologian now, might see the view as ontologically erroneous, the fact remains that this cosmic view was socially potent, politically devastating and psychologically transforming. The view they held is not now possible. But the fact remains that when the psyche views itself in a cosmic perspective, and is committed to that image of itself, the social and historic consequences may be beyond all calculation.

The death of God nihilism of today, much too general to require documentation here, is understood to be a critical recognition of man's lost sense of centrality. Or, to phrase it differently, the individuals anguish with (apologies to Milton) "Cosmos Lost." This being so, it is impossible for him to work his way back to Dante. For him there can be no "Divine Comedy," because there is nothing divine, and cohesively there is no structure or ground against which the individual can stand out as either a heroic or comic or tragic figure.

⁸ Sinnott, op. cit., p. 111.

The interlinkage of models here presented suggests that there are structures that do interlink and have interlinked in differing spectrums, in a variety of persons. There is nothing new in any of the structures. But there is an organic interlinkage that is viewed as emergent and possible only in ours, a post scientific age. This is diagrammatically presented in the Frontispiece as the "Lotus Field of the Cosmic Psyche" which will be discussed later. More pertinent to our present discussion is Figure 25, A Cosmic Tabular Field of the Psyche. "

A Cosmic Tabular Field of the Psyche

The assumption behind the Tabular Field is that there is general agreement on much that is otherwise much disputed. The Psyche, through personal relationships is in personal touch with members of his family and a larger primary-group kind of relationship. As a healthy person, the Psyche is in touch with the community of significant face-to-face contacts (actually or with real possibility at the turn of a corner or a turn in events in the life of the community). This contact is as tactile as the shaking of hands. Such contact reaches into the realm of Society in general, be it local, state, national or international. The scope, shape and quality of this contact varies with the individual, but it is accepted as an area of direct personal communication or confrontation.

Relationship with the Nation is another matter. In keeping with the idea that media has turned the whole into a tribe, it can be argued that Nation and the other relationships just mentioned have become blurred. But in this tabular field this is regarded as an error. The President as a man with a drawl, and particular personal characteristics is not the Nation, nor even a plenary representative of the nation. By means of electronics he has made a peculiar entry into one's personal society, or Community, and in a way, even into the life of the Family. But this fact is a peculiarity and not, for all its other relevancies, a contact with the immense and relatively

| | P | S | C |
|------------------|---|---|---|
| Destiny | | | * |
| Ideals | | | * |
| Process | | | * |
| <u>Nature</u> | * | | |
| PSYCHE | * | | |
| - <u>Family</u> | * | * | |
| <u>Community</u> | * | * | |
| Nation | | | * |

FIGURE 25

THE TABULAR COSMIC FIELD OF THE PSYCHE

P - Personal

S - Social

C - Cosmic

* - The distinctive Realms of P, S and C.

Underscores - Indicate sensory and/or face-to-face contact
(actual, or immediately possible).

abstract concept of nation--either as the United States of America in particular, or my "country" in general.

What is meaningful in a sense of contact with the President lies in two areas, both derivative. On a "tribal" basis the Person is in touch with Nature, Family and (equivocally) with Community. The President achieves a semblance of Tribal membership by appealing to these personal relationships, mainly via the Word. He has, by reason of projecting his personal image, given the word special kinds of charges. But the Word is his contact. He is represented locally by various Federal agents, agencies and activities. But these are felt as local however they are interpreted at the abstract level of Nation. A man's body, and whatever he will let be conscripted with it, is subject to being commandeered in the national interest, but the Person so involved in a military adventure under the Flag is in personal relations, Society, not the abstraction called Nation, except in a highly qualified way, as indicated in Figures 26 and 27. By "Society" is meant Home, Home Town, the Unit, one's buddies, and such community as may be entered into personally beyond this immediate area of personal relationships.

In this way one "enters" into the reality of the Nation. He sees it through person-to-person relationships first. The kind of nation he sees depends upon the quality of these relationships and his capacity to interpret them in terms of universals. What kind of nation is it that an old soldier sees? It may be a nation, the notion of which was shaped many years before in a time of shared interpersonal crisis. If during the intervening years he has not kept in touch with the totality of other interpersonal relations, he is an anachronism as a citizen. If his vision of the nation was illusory in the beginning, having been developed through inferior relations, he becomes one who is the victim of an illusion that has not even poorly perceived referent. He has never really been a member of the social milieu; only flotsam or jetsam on the social current.

The citizen, to be truly such must see himself in the center he takes in the total scheme of social configurations (Figure 26).

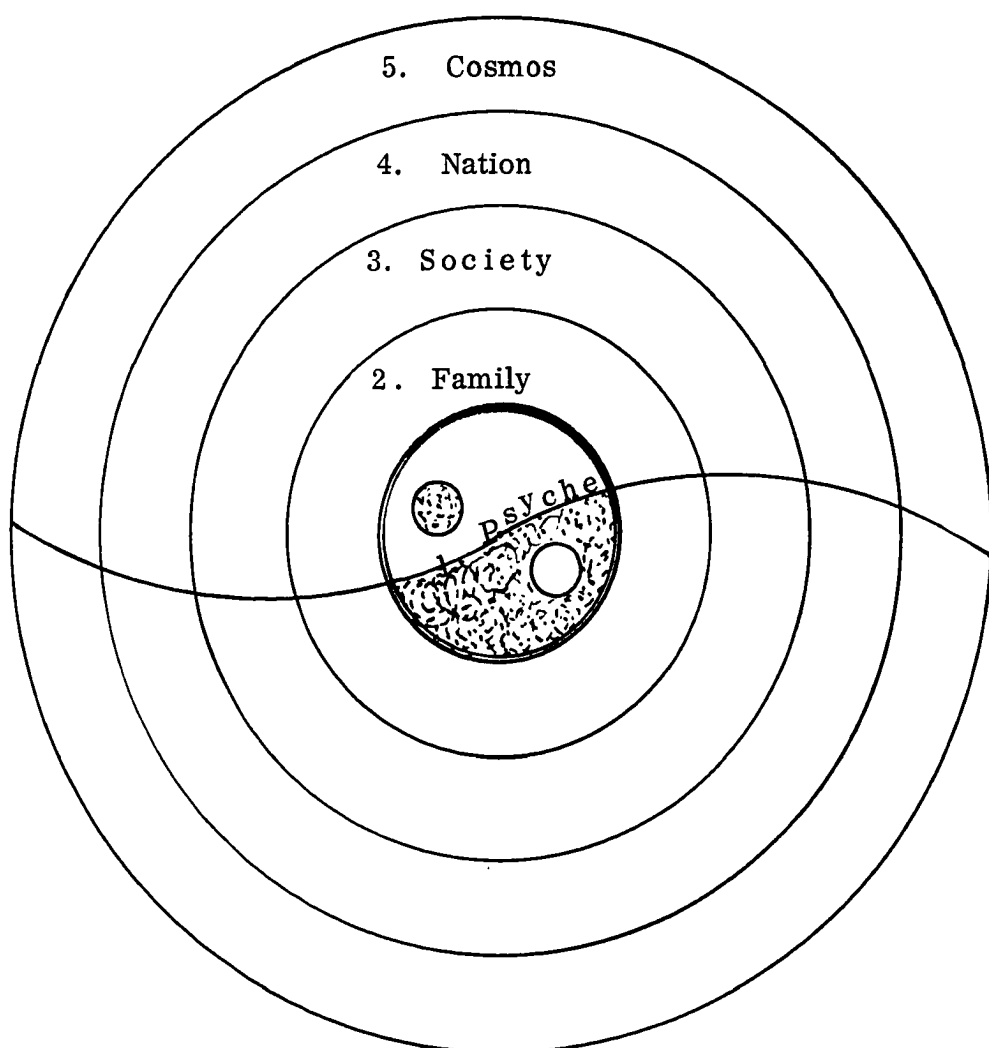


FIGURE 26

THE PSYCHE IN ITS SOCIAL CONFIGURATIONS

The fact of his life is that this is the place he really takes. What this fact means depends upon whether he sees himself in this perspective; and if seeing himself thus, he feels his relatedness in significant ways; and if he feels this relatedness he responds to his centrality with reference to his options, and, further, how he responds.

Within this lonely center of the cosmic setting the individual psyche strives for relationship within the schema being presented here in a manner indicated in Figure 27. From the center the psyche makes a number of outward thrusts after first achieving a degree of freedom of action by means of the development of personal competencies. His outward thrusts have been studied and reported variously, and notably in a previous chapter in the Epigenetic schema of Erik Erikson. Freedom is pursued in the domestic family group which normally seeks to help the individual develop his personal powers and helps him relate appropriately to his significant intimates. In the social community the personal assistance may decrease and the perils multiply. If he is rewardingly successful he may then proceed to make a further thrust into the larger and even less personal community. In any case it will normally engulf him and force his responses so that he will be obliged to make some accommodations. Meanwhile that part of him that is called religious will speculate on the cosmic meanings of his particular involvements.

One way or another he will so speculate. The kind of person he becomes and the actions he engages in will be resultants of his generalizations. The success and happiness that comes of his thrusts for freedom will in turn depend on the manner in which these generations engage him with existential events. Should he be engaged in a situation that results in, say, a riot, which demands instantaneous reactions, what he does will largely instantaneous reactions. The script is still to be written by contingencies as well as the external directive forces that may be brought to bear upon the event. But the plot is basically set, given the specific developments to which the psyche must respond. Freedom in this view is seen in the manner in which the individual psyche is in the habit of relating his specific Yin experiences to the

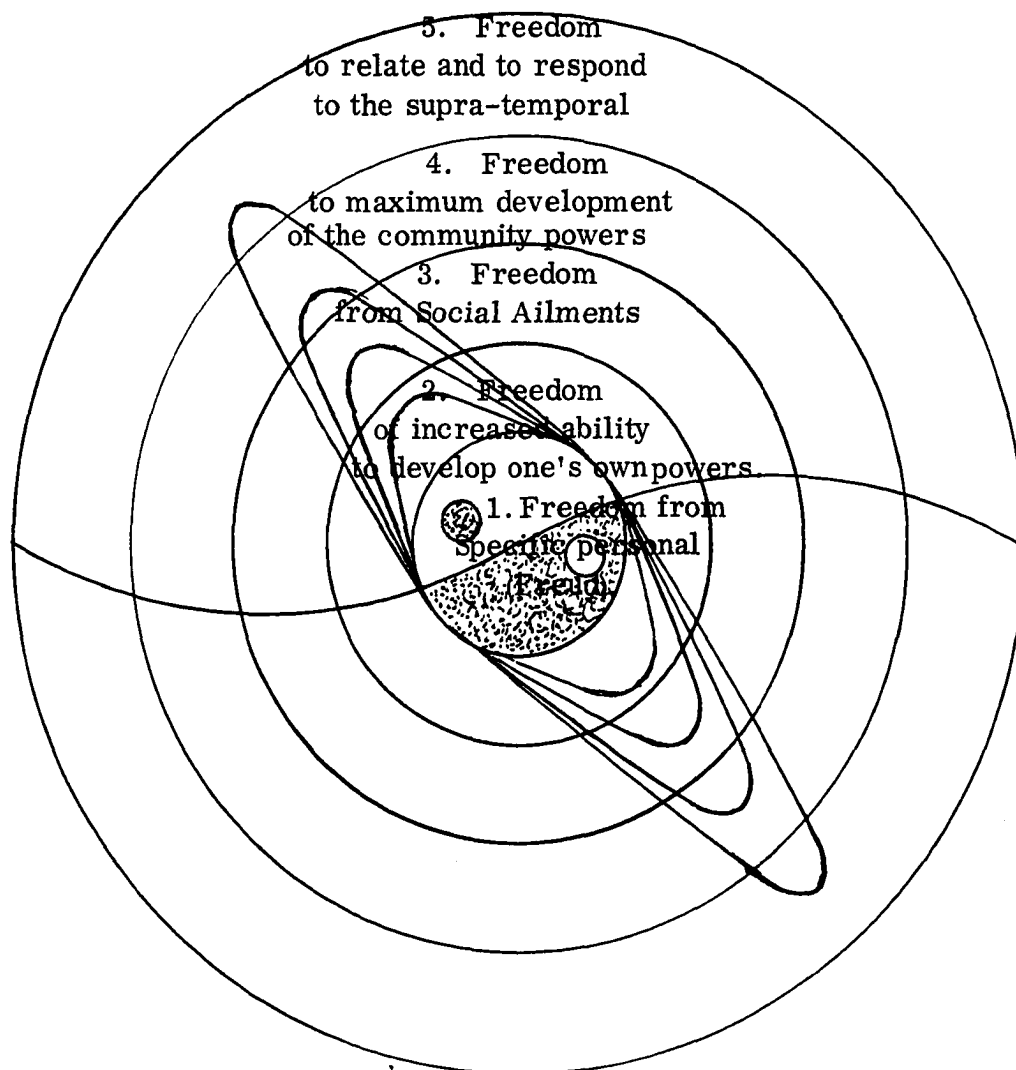


FIGURE 27

THE PSYCHE'S COSMIC THRUST TO FREEDOM

(The above schematic by David W. Sharrard, based on Robert Bonthius, "Pastoral Care for Structures--as Well as Persons", as adapted. S. L. Gettier).

Robert, Bonthius, "Pastoral Care for Structures--as Well as Persons," Pastoral Psychology, XVIII:174, (May 1967), pp.10-19.

transcendent realm of the Yang. Freedom and causality are in a constant state of alternation. A useful statement to this purpose is made by Jung, he discusses "The Interpretation of Nature and the Psyche:"

The causality principle asserts that the connection between cause and effect is a necessary one. The synchronicity principle asserts that the terms of a meaningful coincidence are connected by simultaneity and meaning.⁹

Events occur in the world of the Yin but the reservoir of Meaning are in the Yang, the character of which it is the personal role of the psyche to shape and to discover.

An example is given in Figure 28. A Hitlerite and an Anti-Nazi are placed in a situation where each must make a personal decision with reference to the same forced option. The difference in reaction to the same event is shown to be wide. The difference is not to be found in the world of the Yin in which the choice was forced but in the realm of the Yang which each brought with him to that moment of decision. Even if they seem to agree on the meaning of the Word (as is indicated) they will differ on the implications and connotations. Each, according to the nature of his realm of universals will make his decision. The result will be two very different profiles.

The inner dynamics are the same in sex as in politics, (See Figure 29). The person who has committed himself to a romantic-child of nature philosophy has limited the ecliptic range of his freedom as shown. Within that range of freedom he may enjoy a compensating measure of hedonistic activity and variety. But the total range is of necessity short. An ethic of Toleration may on principle restrain the intrusion of the police power on the freedom of the Romantic, but in the nature of an inclusive spirit of toleration, the ecliptic amplitude is greater. A Respectability-Restraint ethic would in many societies call for a much longer eclipse of

⁹Carl G. Jung, Psyche and Symbol (Garden City: Doubleday, 1958), p. 245.

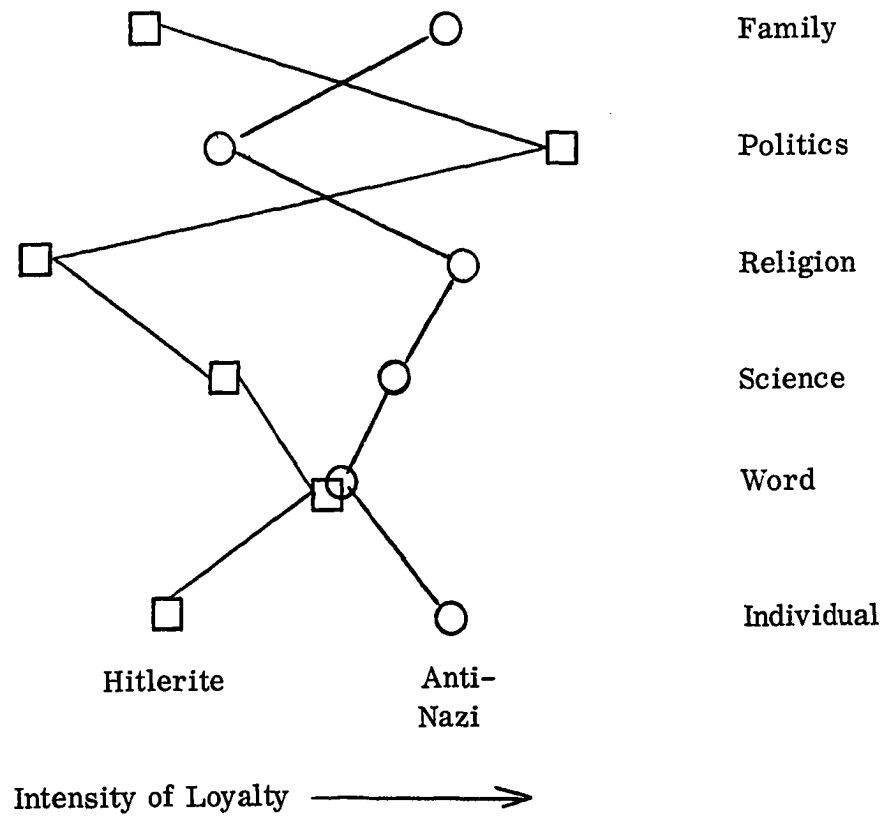


FIGURE 28
TWO POLITICAL PROFILES --
KEY CONFLICTS

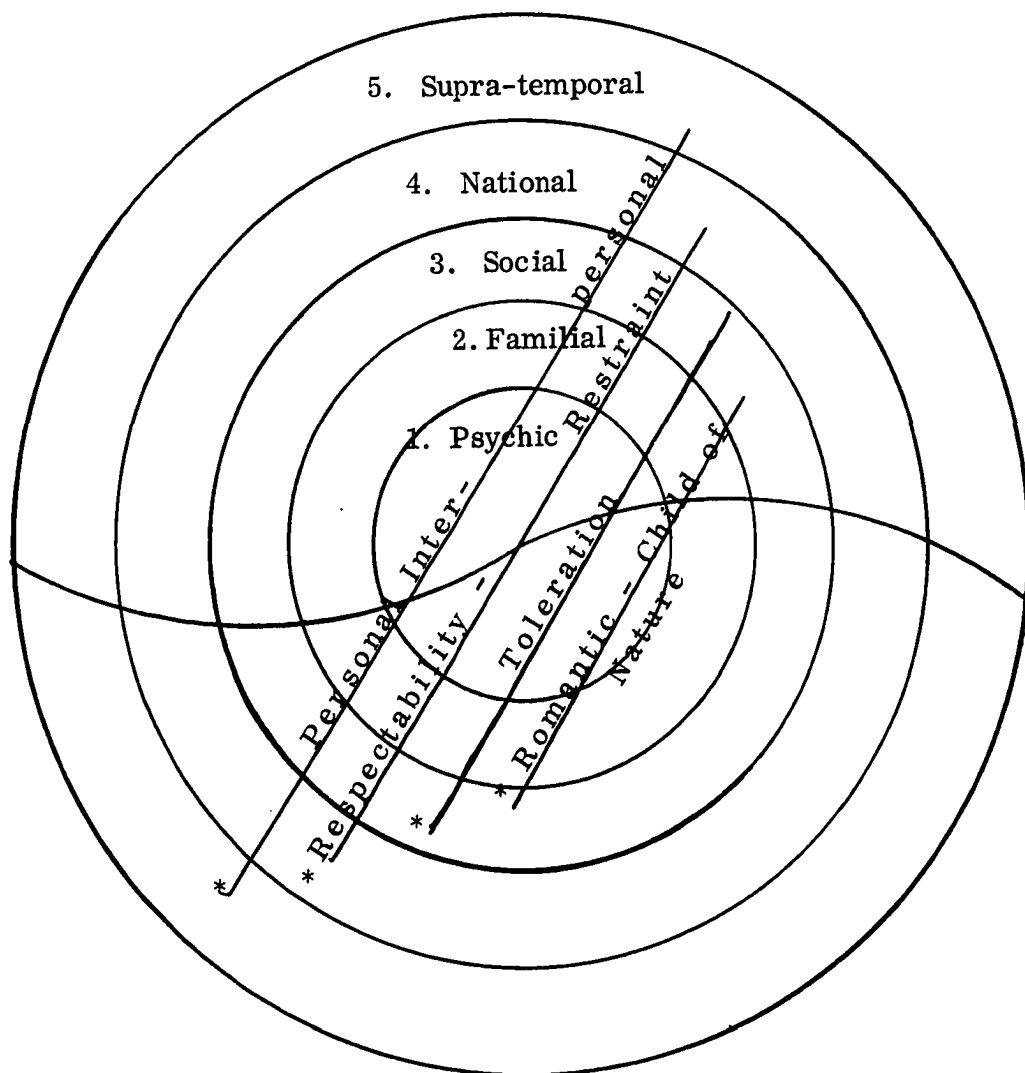


FIGURE 29

FOUR DIFFERING VIEWS OF SEX

freedom, with corresponding limitations of specific personal freedom in certain prescribed areas. A Personal-Interpersonal ethic, based upon respect of the other as a matter of ultimate principle, could yield the widest range of freedom and also require the ultimate in responsible inner-directed conduct.¹⁰

In any given situation calling for a sexual response the event would yield a personality profile. Each person has alternatingly with events had his freedom to push his Yin experiences toward a Yang ultimate of his choice. In the moment of decision there is synchronicity and meaning, and there is an instant profile of the person described by his decision in which all his relevant ellipses are involved.

The Graffiti presented in a single issue of the Los Angeles Free Press (Figure 30) can be read as a collection of such profiles. Figure 29 could be used as a kind of instrument for the measurement of the character, purpose and scope of interest and freedom of each of the persons who offer descriptions of what they want for themselves and what they would wish for the other who is to be involved.

The external profile is to be understood in terms of the individual intra-psychic transactions which are discussed in the next chapter. However, before passing on to that discussion of the unit of the political and social process, this point is recalled. The center of cosmic reality is not in the nation, the community, the intimate society, the family or in a dyad (married or unmarried). These structures exist and function by hitting upon some kind of a consensus and balance of the forces exerted by individual psyches. The truth of this assertion is demonstrated under at least three circumstances:

- 1) An idea takes hold with such force as to create a general preoccupation that renders the usual forms and controls irrelevant to the general interest;
- 2) a charismatic personality emerges with a purpose that polarizes response and sets up a resonance that renders the powers-that-be lacking in felt

¹⁰A variety of read-outs are possible. The one given is for the limited purpose of illustrating the theme under development.

significance; 3) a crisis occurs that sets up strains or creates problems that shows the prevailing, or recently prevailing order, to be inauthentic in representing the true psychic profile of the general population. In every case it is the individual psyche that is the ultimate and direct determinant of change.

Graffiti

DON'T FRUSTRATE

your needs for admiration, love, respect, romance, and security. The promises of life's gifts tomorrow are true promises within you today. Accept them now. New Marathon therapy technique leads you into meaningful touch with others, towards fulfillment thru your own feelings. \$20 per 20 hour session. Special student rate. Continual program, including group sessions at the Center each night. Phone 474-6313 for information.

SHY MARRIED COUPLE

Very good looking, seeks anxiously for other similar uninitiated couples or girls for warm relationship. We are European educ. many inter. sports, ballet, very sensual. Wife very sexy. Send photo. Photo, very appreciated. POB 9663, No. Hollywood Calif.

VERY GOOD LOOKING

Intellectually oriented couple 35-32, European white seek ac/dc young female. Wife reservations make meeting another couple unpromising. Very discreet. Photo if possible. Joe POB 9663 No. Hollywood.

Seeking for a clean cut working girl (cauc) under 25 for long term intimate and carefree relationship sharing and adventure in a comfortable home. Call 799-0367 or write 1240 So. Euclid Ave. Pasadena, California. Include a photo and phone no. david eng thomas.

Celibate husband petitions for unconventional female accomplice 35 years and older for Mon. and Wed assignments POB 1351 Canoga Park, California 91304

Open 24 Hours Roman Holiday Baths, 12814 Venice Blvd., L.A. 66,391-0200 or 387-9091.

Very discreet male 39 tall cauc will satisfy any lady with any sex desires usual or unusual age to 40, full length photo and tel no or address first letter no strings married or single Russ Box 1692 Pacoima Calif. will answer any request.

BE NOT DECEIVED NEITHER FORNICATORS, NOR ADULTERS, NOR EFFEMINATE, NOR ABUSERS WITH THEMSELVES WITH MANKIND, NOR THIEVES, NOR COVETEOUS, NOR DRUNKARDS, NOR REVILERS, NOR EXTORTIONERS. SHALL INHERIT THE KINGDOM OF GOD. 1 COR. 6: 9-10

FREE—FOR DRIVER

To swinging gal licensed driver steady town use of new conv'l bl Write Harry Staz-Incl phone # Suite 603-63333 Hlwd Bl LA 28

Prof man 50 divorced left liberal background seeks woman similar circumstances and interests for permanent relationship. G. Morgan 406 So 2nd St. Alhambra.

I am an extremely attractive and intelligent college educated, successfully self-employed male 30 yrs who wishes the opportunity to give companionship and sincere affection to the girl who is attractive and enjoys sports cars, gourmet food, intimate restaurants & European vacations. Send photo and phone to Box 58211 L.A. 90058

Hi! Are you a broadminded female 18-35 young man 28 white seeking afternoon affair all out love. Dig mini skirts, hoses and high heels. Shoot line to Flash, POB 43 Van Nuys, Calif. 91408

Very beautiful & intelligent blond ac/dc girl 23 wishes to meet same for friendship. Must have beautiful face & figure. Photos a must, to Box 615 Bell, Calif 90201

A MAN FOR ALL SEASONS

Clean-cut discreet ac/dc male, seeks attractive married couple for swinging threesome, write POB 3189 Hollywood Calif 90028

COUPLE

Attractive couple, both 27, swingers, well educ. want same. We have lots of imagination, but not much exper. with other couples. Teach us or learn with us. No drugs. Send photo & phone # to Boxholder #5685, Santa Monica, 90405.

THE GROUP

Swinging Parties & Trips For openminded COUPLES & SINGLES!! Meet others with your interests in a stimulating atmosphere. I & P. W. Los Angeles 3-9pm Ol. 7-6844 Orange County 714-776-6941

Guest party-Free food & drinks Special invitation to Negro swingers. Phone 666-8149 for place and date.

GROOVY—attractive, yng cauc male freeminded, w/no hang-ups. Looking for that rare quality: Another attractive sincere discreet male, who is secure enough to accept and enjoy beautiful love and who is unselfish enough to return it unstintingly. A poss. avec-savoir-faire maybe. For the above situation to exist at all there must be at least a minimal physical attraction. If you're interested in a long lasting relationship; and/or friendship, preferably the former, incl. revl. photo and phone, and write me giving good detailed summary to my mailing address. Lee—c/o 1628 Westgate #211, WLA 90024 Bi-guys welcomed, no hustlers. Only keep this one point in mind—How shall I do to LUV? Believe. How shall I do to Believe?—LUV

Yng ath model avall—pref girls, 665-8120 John

Couple in early 30's fun loving and broadminded seek other couples & singles of like mind, POB 21172 Los Angeles Cal 90021

Secret mail receiving. Avoid snoopers, 6-11 pm 281-4218.

Contact ascended masters. Sir Valiant, Box 830-FP, Alhambra.

ATTORNEY, 28, HARVARD Just in from NYC—desires meet interesting attractive girls. Digs rock-jazz-baroque sounds nature sports, Malamud, Updike, McCullers—Write Occupant, 47301 Langdon Ave, Sherman Oaks.

Bachelor 30 cauc kind & generous seeks lady for evening or weekend dates. Call evenings & weekends. Phone listed, Jim Silvestri, Hollywood.

FIGURE 30a

GRAFFITI: SEX IN TURMOIL

FIGURE 30a

GRAFFITI: SEX IN TURMOIL

LOS ANGELES FREE LOVE SOCIETY



Girls attention:
If you are 18 to 25,
membership is
\$1.00 only!

Limited membership—hurry!

LOS ANGELES FREE LOVE SOCIETY

P.O. Box 4224—NORTH HOLLYWOOD 91607

DO YOU BELIEVE IN FREE LOVE?

The Los Angeles Free Love Society is a private membership club, stimulating an atmosphere of love amongst couples & singles searching for human closeness, compassion and sincerity. We believe that free love has the only unlimited potential for making life meaningful and that the expression of love in whatever form agreed upon between consenting persons should be recognized as a natural and inalienable right. We are affiliated with underground and university groups throughout the west coast and are reaching for a 20,000 national following. An annual fee of \$10 provides a comprehensive up-to-date directory of all members and announcements of happenings. The distribution of this information is strictly reserved for members only, for obvious reasons.

Your name may be withheld from publication, if requested.

If you can dig it, send name, address, along with a brief personal statement, your age & sex plus cash, check or m.o.

*We must restrict membership to persons of at least 18 years of age.

Handsome dominant male seeks submissive females to join his training school POB 38531 Hollywood.

Writer 50 college liberal good income seeks attractive swinging woman any age similar interests for perm relationship. Should enjoy groups, books, dining, wine, travel, plain talk, etc. Occupant, BOX 574, L.A. 90028.

OVERSEXED

Get Adult Yellow Pages & Address List! 1000 sources for horny adults, 36 pages 35¢. List \$3.50. Both \$3.50. State age. Armstrong, Box 1186 Torrance, Calif. 90505.

Debbie Tracy
(nee Cubbedge)

We love you.
Please call home
No recriminations.

MODEL

Female, no experience preferred call evenings & weekends. HO 9-8812.

Alone and unloved, sterile, very straight easy going guy 45, cauc, desires companionship w/alert gal 25-45, married or single, any race, sex not prime factor, genuine companionships, share nice apt, write like & dislikes. POB 1153, Alhambra, Calif. 91802. Pic & Phone # if poss.

Passionate clean imag. go go bach, world trav. likes music, photog. animals, convers. Cultures stimui pleasures w/domin or submit sgl couples any race. For excit details write frankletter. I am very sinc & discr. POB 25563. LA 90025.

Dad needs good woman. He earns \$900 mo., lives Bal. Is., is 46, blk hair. Write Susie, 1336 Electric Venice 90291.

potential actor singer 25 yr. Handsome athletic cauc lad in college desires mature women 30+ for small periodical financial aid in return for warm, wild, companionship—Tim, 8395 Manitoba #5 Playa del Rey.

COUPLES!

If you are selective in your requirements for friends, and you are tolerant of others views, join the fun & games of THE GROUP Parties. Call now for free info, 3-9 pm. West L.A. OL 7-6844, Orange Co. (714) 776-6841.

Yng male model avail. 666-5023

Handsome muscular 27 yr old male cauc desires extremely lge muscular female for fun & games --Dan 1205 Federal Ave Apt. 11 L.A. 90025 Calif.

GAY Male SADIST Young 42, seeks GAY Masochists age 23-33 only Have toys For Fun-Games No Phones or hustlers Enclose phone no in reply PB 1023 Holly 28

NUDIST GAL WANTED

Prefer married woman. Have home in ideal nudist setting. Am bi-guy that can please all ways. Photo, phone, Ans. All. J.A. 406 S. 2nd St. Alhambra, Calif.

Teenage boys to model good pay. Send photo, age, phone to ABC advertising. POB 212 Sunset Bch 90742.

SINCERE RELATIONSHIP sought by wealthy (Semi-married) businessman with mature, stable woman 28-35. If you're tired of groping gigolos & seek something more meaningful, send phone # to King of Hearts, Suite 992, 6311 Yucca St., Hwd 90028

Mas yng (21) butch guy, new in area, blond hair gdiking, great bld, overly well equipt lking for modeling job & or like person, inexperienced but eager to learn whatever. Will answer all w/photo. Barry Carr PO Box 15532 Los Angeles, Calif.

Playful discreet married male (38, attractive professional man) seeks playful discreet female, married or not for occasional meetings Age race color not important, Box 53, 15336 Roscoe Bl Van Nuys, 91402

SIN IN PRIVATE!

Close-in canyon location, Danish modern home with fabulous view.

Submissive females wanted for domination & sexual activity. Send info & pic to Dave 747 St. Anne's Dr. Laguna Beach, Calif. 92651.

30

FIGURE 28b

GRAFFITI: SEX IN TURMOIL

FIGURE 30b

GRAFFITI: SEX IN TURMOIL

CHAPTER V

A BIPOLAR BASIS OF UNIVERSALITY

Five assertions run through the previous four chapters: 1) the universe (cosmic order) is experienced in a variety of bipolar relationships; 2) for this experience to be of maximum value man needs a synoptic view of the "whole" via interlinked models; 3) all experience is registered incarnationally (word made flesh), specifically in the nervous system; 4) fundamental alterations of the character of the psyche occur in the process of bipolar transactions, and 5) the personal psyche is of central cosmic importance, as a microcosmic paradigm and the general purpose heuristic for cosmic exploration.

True cosmic exploration is not to be confused with the gross physical adventure of space travel, important as that may be in the further understanding of aspects of the universe. This, as Arendt says, is only one aspect of "modern world alienation," which is twofold, "flight from the earth into the universe and from the world into the self."¹

For cosmic exploration, one of the most ancient of public conveyances is also the most available for modern usage: the word. It probes our bipolarity at both extremes. In his introduction to Ebeling's nine sermons On Prayer, Randolph quotes Heidegger:

The being of man is founded in language. . . . Language has the task of making manifest in its work the existent, and preserving it as such. In it, what is purest and what is most concealed, and likewise, what is complex and what is ordinary, can be expressed in words.²

¹Hannah Arendt, The Human Condition (Garden City: Doubleday, 1959), pp. 6f.

²Gerhard Ebeling, On Prayer (Philadelphia: Fortress Press, 1966), pp. 9f.

The Bipolar Word

For words to serve their total interlinking functions they must be both connotative and denotative. This simultaneity of function renders the word, faithfully used in both realms, a handmaiden of ultimate meanings as well as a slave to explicit instrumentality. So regarded the word taken on a cosmic character as a "ligament" and "ligature" and thus achieves religious (religare) significance, a symbol representing the particular and the universal. Emmet makes this statement:

The religious symbol therefore expresses both a value judgment and an emotionally appropriated grasp of the distinction which, when the question has arisen, philosophical language indicates in oppositions such as the Phenomenal and the Noumenal, Appearance and Reality, the Finite and the Infinite, the Relative and the Absolute. If this element of awe before what is both absolute and qualitatively different is entirely lacking, it may be questioned whether it is possible to have religion, as distinct from ethical philosophy expressed in pious terminology. The realization of this may be one factor in the revolt against liberal and modernist theologies which is characteristic of the more vigorous movements in contemporary religion.³

The symbolic word, in this usage, is dynamic--one with which the psyche enters into a significantly personal transaction. In her chapter, "Whitehead's Doctrine of Prehensions," she underscores the role of feelings and valuations in the polar process:

Actual entities are described as bipolar. Besides the "physical pole" (which conforms to the energy pattern of the environment) there is the "mental pole," which shows itself where there is some element of emphasis or diminution or qualitative intensity originating in the actual entity. This is called a "conceptual feeling." If in the conceptual feelings there is valuation upward, then the physical feelings are transmuted to the new concrescence with enhanced intensity in its subjective form. This is 'adversion.' But if in the conceptual feelings there is valuation downward,

³ Dorothy M. Emmet, The Nature of Metaphysical Thinking (New York: St. Martins Press, 1945), p. 109.

then the physical feelings are (in the later concrescence) either eliminated, or are transmitted to it with attenuated intensity. This is 'aversion.'.... It is evident that aversion and aversion.... only have importance in the case of high-grade organisms.⁴

In the above quotations from Whitehead⁵ Emmet implies what she diagrammatically sets forth in presenting the "perceptual peak" in Figure 31. The perception outruns the knieve fact, and instead of being tied to relations between things it is concerned with the relationship between symbols. Science to "do Science" must transcend itself.

We have metaphysics whenever we use symbols with transcendent reference; that is to say, when we are not simply concerned with the pattern of our symbols, in their internal functional relations, or with the ways in which they can be transposed or translated into other symbols, but ask whether they can be referred to "things" which transcend symbolic forms. Cassirer has said that the retention of the concept of "things" is a relic of myth thinking, whereas in fully logical scientific thinking we require not "things" but functional relations between symbols. We have been prepared to grasp this nettle, and accept the need to retain this much (and perhaps much more) of myth. We need some concept--"things" if you will--to express the otherness of existences impinging on us from beyond our own experience. Metaphysics is concerned with relating symbolic forms to that which is not symbolic form, but in some sense substantival being.⁶

Three Modes of Being in the World

Emmet, in Figure 31, locates the psyche, inferentially, at the levels designated B-B' and C-C', at the levels of "physiological responses" and "psychological responses." It will be seen that the basic plan of her pyramidal schematic can be rather directly translated into the Yinwelt-Yangwelt diagram (Figure 30) which is a representation of "The Three Modes

⁴Ibid., p. 229.

⁵Alfred North Whitehead Process and Reality (New York: Harper & Row, 1960), p. 336.

⁶Emmet op. cit., pp. 189f.

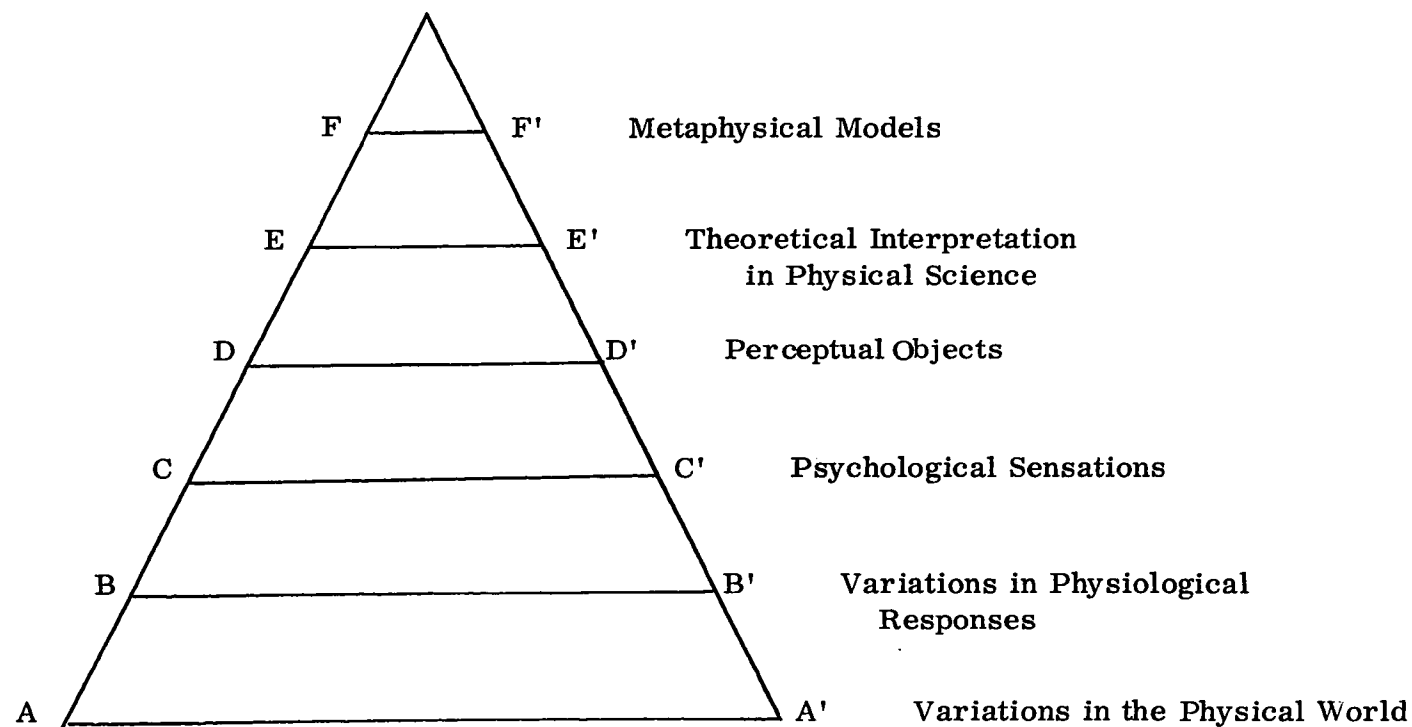


FIGURE 31

THE METAPHYSICAL PEAK

"The perceptual object at level DD' is a simplified organized whole which is a transformation of the sensations at level CC', and through these related systematically to levels BB' and AA'."

of the World" as described by May in his anthology, Existence. The three modes are the Eigenwelt, the Mitwelt and the Umwelt. These three compare with the three key words that combine to make the inter-related topic of this paper: the psyche, society and the cosmos. They offer a linguistic advantage in that the Umwelt (the "world around") has the linguistic advantage of being specific with reference to that part of the cosmos which forms a special realm or "mode" of being. Up to this point of this presentation, the word Cosmos has been used ambiguously to signify that which is not psychic (pertaining to the personal psyche) and not social (in the sense of people and community), on the one hand; and on the other hand it has been used to designate the totality of existence. However justified by usage, this ambiguity is so happily resolved by the German terms as to make them uniquely appropriate for psychological-cosmological usage.

In Figure 32 these terms are adapted to the master model in one particular: their use is divided between the regions of the Yinwelt and the Yangwelt:⁷

Other Psyches and Immitative Coupling

Unless viewed dynamically, the psyche sits in sterile solipcistic solitude in the midst of its various welts. Actually the psyche, as long as it is alive, is constantly changing the nature of its Eigenwelt by the nature of its transactions with the Mitwelt and the Umwelt. Indeed, it has no choice but to be in a constant state of interaction with its "exterior" environment. Even a severely damaged psyche is in the inevitable condition of being the existential receiver of cascades of intruding universals. These invasions come from a plurality of sources but none so charged with energy, urgency and meaning as other psyches.

⁷ These terms are coined for this particular use.

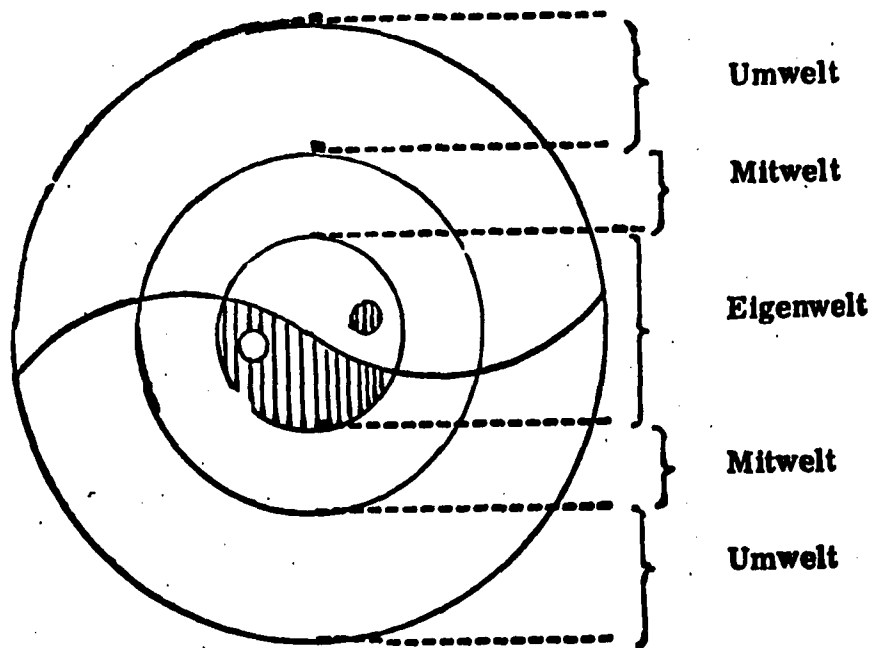


FIGURE 32
THREE MODES OF THE WORLD

The existential analysts distinguish three modes of the world, that is, three simultaneous aspects of world which characterize the existence of each one of us a being-in-the-world. First, there is Umwelt, literally meaning "World around"; that is the biological world, generally called the environment. There is, second, the Mitwelt, literally meaning the "with-world", the world of beings of one's own kind, the world of one's fellow men. The third is Eigenwelt, the "own-world", the abode of relationship to one's self.

Source- -Rollo May, Existence (New York: Basic Books, 1958. p. 61.

Brutal attempts to invade other psyches, even by means of sophisticated brain-washing, are now understood to be very shallow. One reason lies in the fact that compulsion fails to reach any but a few of the most obvious motivations. The charismatic psyche, on the other hand, reaches beyond the conscious, which is limited in content, scope and energy. It stirs inner springs not suggested by Freud's model of the Id, Ego and Super-Ego. "The 'I' of personal existence," says Cobb "transcends every other element in the reflective consciousness, but it does not transcend itself."⁸ Yet it is a common observation that psyches do from time to time transcend themselves in deeds of daring and dedication, and it is a common observation that in such instances there is an extra quality--one that is energized by vicarious participation in a great event. This quality, "spirit," according to Cobb, "refers to the radically self-transcending character of human existence [which] . . . is a further development of personal existence." The most radical moments of self-transcendence comes at moments when there is "the surrender of the conscious center of personality to forces which operate from or through the unconscious."⁹

In this section an attempt will be made to show how other psyches relate to each other in a manner that reaches beyond the conscious center of personality to the springs of what is here called "spirit" in the sense of Cobb's definition. The method by which one psyche reaches for a significant relation with another is called "imitative coupling" in a sense diagrammed in Figure 33. Communication and relationship may be established via physical contact, the word or other symbols. Each is a conveyor of meaning.

The meanings that characterize the imitative coupling may be positive or negative or mixed, which is to say, rejecting, accepting or

⁸John B. Cobb, Jr., The Structures of Christian Existence (Philadelphia: Westminster Press, 1967), p. 117.

⁹Ibid., p. 124.

creative. The basic condition is some form of direct or responsive communication.

The Crux to Crux Relationship

In Figure 33 we have one of an infinite number of possible relationships, the one shown being that of an affirmative dyad, which, as long as it is able to maintain (or continues to try to a significant relationship in this manner) may be considered an exceptionally creative dyad. This relationship does not make possible a relationship of abjectness or submission at the center of one to the other. However there may be the kind of surrender that opens each to cosmic universals in such a way as to elevate each in the sense of self-transcendence.

To examine this crux to crux relationship is to look at the crux of an individual psyche. It is created, as shown in Figure 34, by the natural polarity established by the two included opposites in the opposing fields. They may be visualized in their relation to each other over the frontier as electrodes making an intense arc. In every day language these may be understood as representing a condition of both self-knowledge, self-confrontation in a setting of cosmic commitment. The setting is spiritual and the intensity of the arc will determine the degree of possible self-transcendence. Nothing novel is suggested in this figure beyond an effort at visualizing the transactions within the psyche. In the words of Teilhard de Chardin:

The Cross has always been a symbol of conflict, and a principle of selection, among men. The Faith tells us that it is by the willed attraction or repulsion exercised upon souls by the Cross that the sorting of the good seed from the bad, the separation of the chosen elements from the unutilizable ones, is accomplished in the heart of mankind. Wherever the Cross appears, unrest and antagonisms are inevitable... Far too often the Cross is presented for our adoration, not so much as a sublime end to be attained by our transcending ourselves, but as a symbol of sadness, of limitation and repression.¹⁰

¹⁰ Pierre Teilhard de Chardin The Divine Milieu (New York: Harper & Row, 1957), pp. 101f.

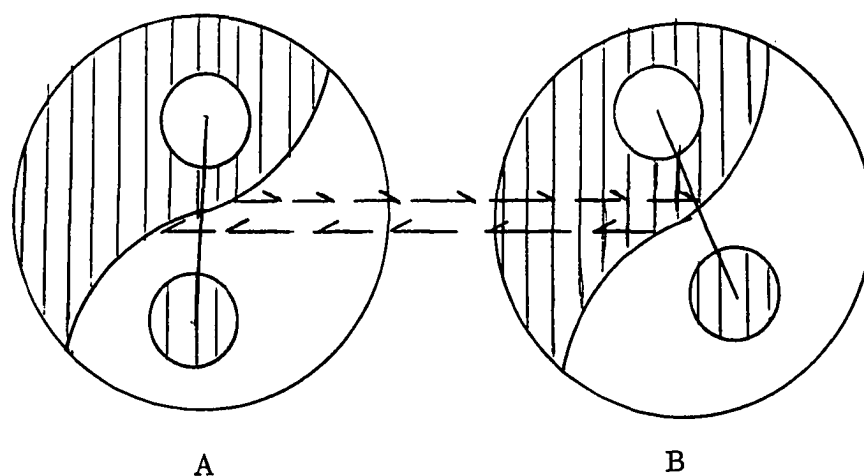


FIGURE 33
IMITATIVE COUPLING

The "shadow self" of B relates directly to the bright self of A at a moment of time. If A and B in their dynamic relations establish a durable crux to crux state of mutuality an exceptional dyad is formed.

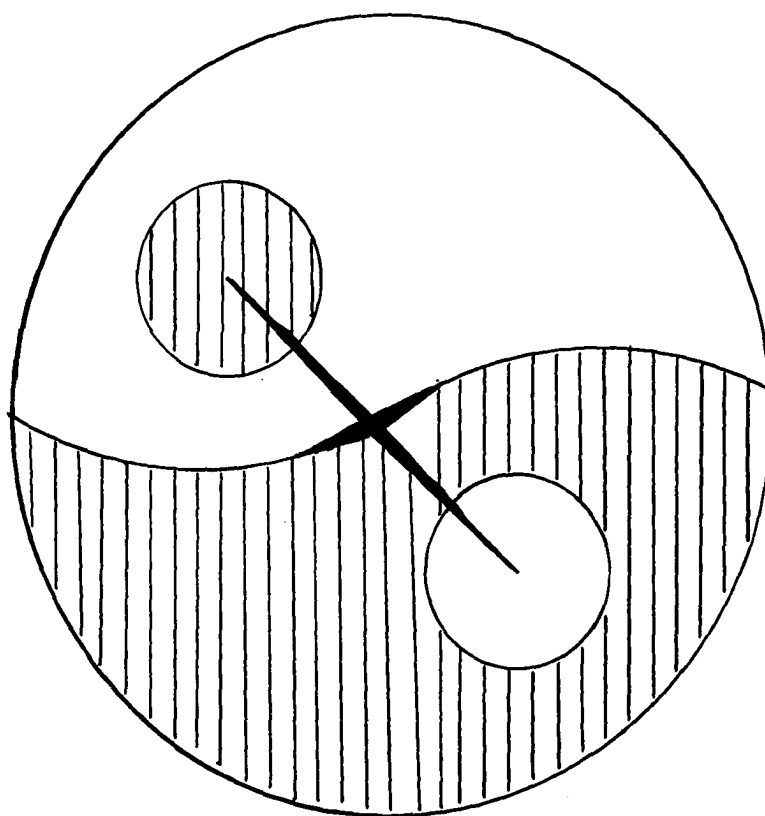


FIGURE 34

CRUX WITHIN THE PSYCHE

The included opposites create a natural bipolarity that establishes at decisive moments a crux situation at a point of intersection on the Yin-Yang frontier.

"Bad Faith" and Bad Character

Paradigm personalities exemplify the cross by their cosmic stance and mundane transactions. In all their significant relations and transactions there is an axuality between the Yin-Yang polarities that describe their relationships. This axial quality of being is absent in those who act in "Bad Faith" or out of Bad Character.

Bad Character (see Figure 35) is exemplified by conduct described as "breach of contract." It's Yea does not mean Yea, nor does its Nay mean Nay, unless principle and expediency should coincide. It expresses itself by lying to others. The Bad Character is willing to use, to exploit and otherwise to abuse the other for his own purposes, willingly and knowingly, as in the dialogue offered with Figure 35. And advantage is gained by making an abstract proposal with concrete referents. Once the advantage is gained by Bad Character he violates his concrete commitment to the distress of the other who made the effort to achieve imitative coupling.

The situation can be rendered in psychological terms at the level of nervous system responses on the tennis court. The server gives his opposite party to understand that he is about to serve the ball. His opponent tenses for an immediate response, meanwhile assessing the server's position, stance, mood and probable strategy. The moment is brief but the emotional investment and amount of attention is enormous. Then the server instead of hitting the tossed ball fails to serve, and does something irrelevant to the play. The actual situation, in terms of what has been "promised" and for which a "consideration" has been received, is a breach of contract. In the tension of competition (a necessary and welcomed condition), a state of imitative coupling has been aborted. The failure of the server to serve has shattered the relationship for the moment. The reason the server failed to deliver the ball may be understandable and acceptable, and no damage to the relationship is caused. Should the practice be repeated for any reason (bad

manners, false sense of fun, eccentricity) his opponent will be obliged for reasons of health to decline a sustained assault upon his nervous system. One would be masochistic to endure as relationship that intends to defraud one's nervous system.

However, in behavior is seen in business relations, international politics and sex encounters. The level and occasions of frustration may be methodologically managed by a Machiavellian in such a way as to be subliminal and thus to keep the opposite party in a continual effort at imitative coupling that fails. This is bad character on the part of the Machiavellian manipulator.

Bad character is not the worst possible condition. The Machiavellian is aware of what he is doing. His awareness places him at least a notch above the condition of "Bad Faith" in which the lie is to oneself. This situation may be visualized by the use of Figure 35 by changing the fields for "A" and seeing the plurality of distorted arrows in the realm of the Yang. Sartre has this to say about Bad Faith and the lie:

The lie is a normal phenomenon of what Heidegger calls the "Mit-sein." It presupposes my existence, the existence of the Other, my existence for the Other, and the existence of the Other for me. Thus there is no difficulty in holding that the liar must make a project of the lie in entire clarity and that he must possess a complete comprehension of the lie and of the truth which he is altering. It is sufficient that an over-all opacity hide his intentions from the Other; it is sufficient that the Other can take the lie for truth. By the lie consciousness affirms that it exists by nature as hidden from the Other; it utilizes for its own profit the ontological duality of myself and myself in the eyes of the Other.

The situation cannot be the same for bad faith if this, as we have said, is indeed a lie to oneself. To be sure, the one who practices bad faith is hiding a displeasing truth or presenting as a truth a pleasing untruth. Bad faith then has in appearance the structure of falsehood. Only what changes everything is the fact that in bad faith it is from myself that I am hiding the truth. Thus the duality of the deceiver and the deceived does not exist here. Bad Faith on the contrary implies in essence the unity of a single consciousness.¹¹

¹¹Jean Paul Sartre, Being and Nothingness (New York: Philosophical Library, 1956), pp. 58f.

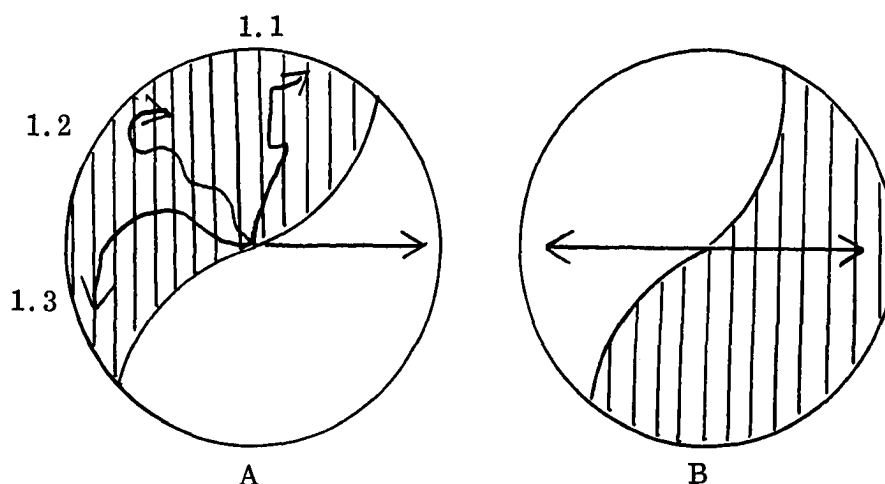


FIGURE 35

BREACH OF CONTRACT OR "BAD FAITH"

As "Bad Faith" (agreement in principle, corrupted in practice, but justified to the self) the read-out is as follows:

- A. "I'll meet anyone, anytime, anyplace to work out this problem."
- B. "Then, I'll meet you Half-Way tomorrow at 9:00 A.M. to work out the problem."
- A. 1.1 ". . . but I will not meet at 9:00 A.M. tomorrow.
 1.2 " . . . nor at Half-Way.
 1.3 " . . . and you have willfully misconstrued my offer."

In the case of the lie we have one acting on the principle of duality while the other, to the extent of the transaction is (or is presumed to be) acting dyadically: an other who seeks meaningful relationship via imitative coupling.

Duality and Critical Distance

Bad faith makes it impossible for one to relate meaningfully with himself, and thus he may not relate to others where this condition prevails. Bad character is an obstacle, but a lesser one since there is less to be overcome for one to replace the duality of the relationship with an effort for a dyadic encounter. In both cases the inner state of bipolarity is defective.

There are other conditions that show a state of defective bipolarity, such as sickness and neurosis. These may not be distinguished absolutely from bad faith and bad character, but they are presumed to be different in the degree of conscious control the individual has over his inner processes at the moment of examination. For example, the Sick Psyche that is schematized in Figure 36. In his state of regression he is not capable by any standards of sustaining normal levels of significant communication. The relationship with him, to be at all effective, must be therapeutic in that only an empathetic intelligence can really communicate. Such is his state of narcissism that even then only a duality of relationship is possible, and to make this possible the therapist must find means whereby to establish contact. The schematic suggests that the most likely means will be found through the patient's sense of touch, his muscle-tendon responsiveness and his eye-ear capabilities. Should the therapist through these means of contact achieve recognition as a person the beginnings of a dyadic relationship will have been established. It is presumed that in the process the patient will have discovered larger bipolarities within himself, and in so doing will have also discovered that these have implications outside himself, and most specifically in others. This could be signified by an interest so slight as a willingness to hand wrestle with an

attendant.

In the case of neurotic behavior types the sense of the dualities of personal relationships is firmly established. If a neurotic is one of the manipulative types described by Shostrom¹² in Figure 37 the life of human dualities is of central importance. Whatever his own personality type, "Top-Dog" or "Under-Dog," the world of other people is essential. According to his own particular style of life, he will move against others or move with them. If he is effective in the use of his style for his own purposes (or for those he represents) he will be a success in that certain desired results will be won. But in his relations with others he will fail to do more than to establish interpersonal dualities. The other will be very definitely there and his understandings of the other may be extensive, but there will be no crux-to-crux relationship.

However, as Shostrom shows in Figure 38, the Manipulator Type may achieve dyadic relationships by means of the very characteristics that have prevented them. The interpersonal change is understood in the language of the models presented above as an inner achievement. The manipulator the Yang implications of his preoccupations in the world of the Yin, thus establishing his own integrity, or axiality. This done he no longer regards the other as one to be manipulated. His goal is now to relate to the other. The process of imitative coupling can begin and this in turn will make it possible for him to share that about himself that is unlike the other, his uniqueness.

The fact of the uniqueness of the individual makes complete mutuality impossible, and true mutuality (sharing) serves not to diminish but to increase the uniqueness by the addition of further variables. Therefore, in the dyadic relationship, if it is to be maintained, there must prevail a condi-

¹²Everett L. Shostrom, Man the Manipulator (Nashville: Abingdon Press, 1967), pp. 37 and 55.

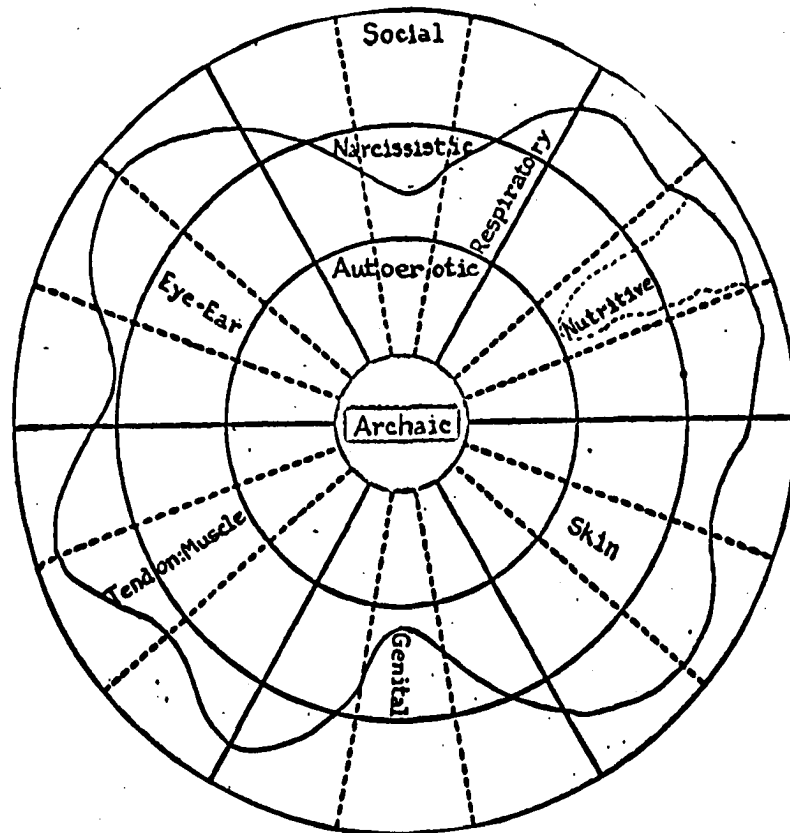


FIGURE 36
A SICK PSYCHE

"Schematic representation of regression and fixation in one patient. The dip in the respiratory sector represents a psychogenic asthmatic defence s.r. in the eye and the ear sector, refusing to see or hear the 'truth' and 'reality'; in the genital, urinary eroticism. The deep incision in a fairly well socialized nutritive 'libido' represents an 'emotionally' conditioned s.r. for selective rumination of individual ingredients in the stomach. The patient appears as a severely sick individual on the border of a psychotic reaction. Present nosological schemes would call this an anxiety-hysteria or a manic-depressive psychosis if the semantic compensation should break and further regression occur. (After Jelliffe.)"

Source: Alfred Korzybski. Science and Sanity (Lakeville, Connecticut: International Non-Aristotilium Library, 1950), p. 74.

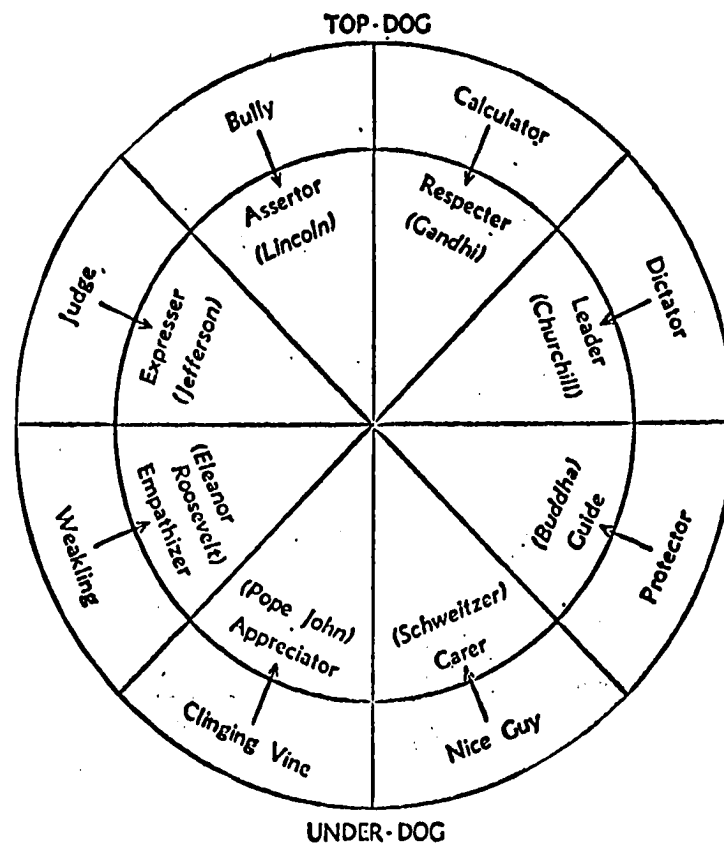


FIGURE 37
ACTUALIZING TYPES

Source: Shostrom. op. cit., p. 55.

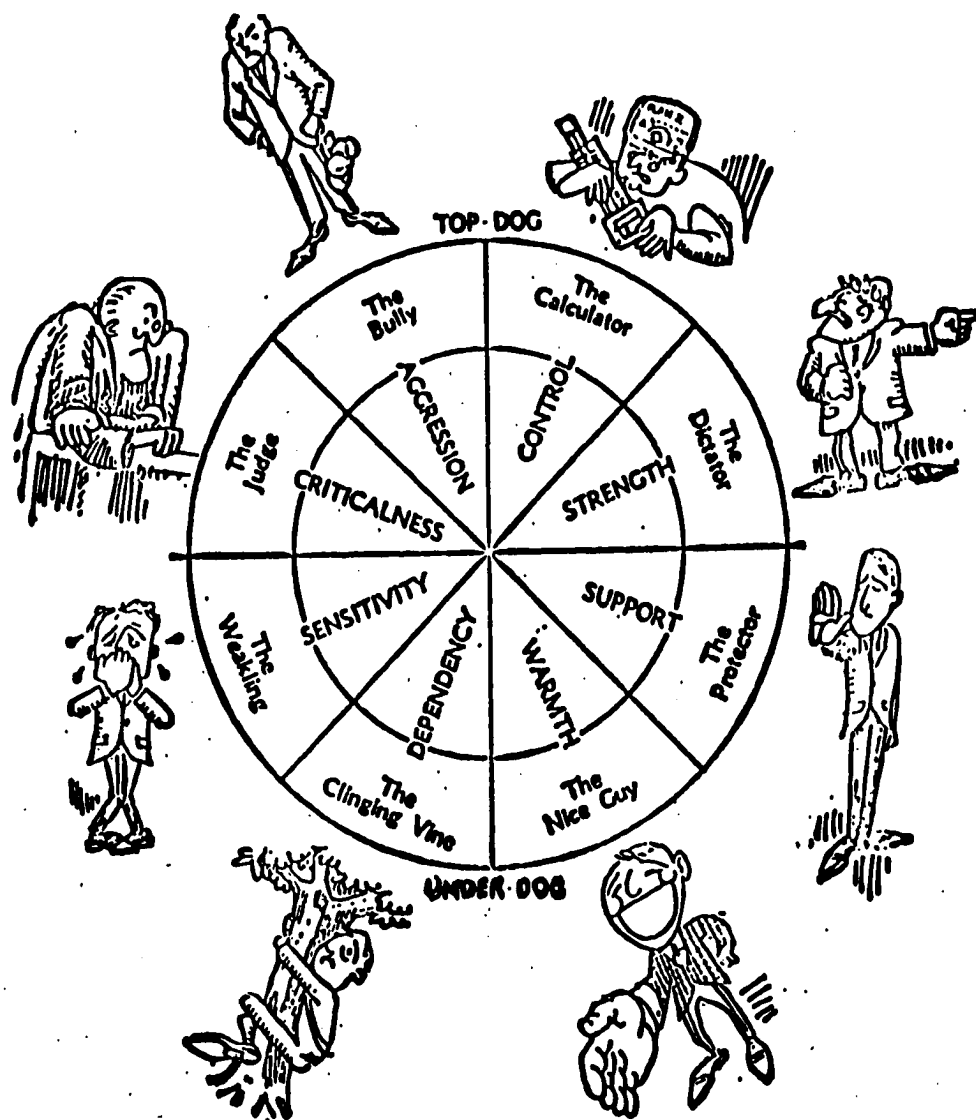


FIGURE 38

THE MANIPULATIVE TYPES

Source: op. cit., p. 37.

tion of mutual respect. If one member of the dyad is moved to take over or to invade the psyche of the other the conditions of mutuality will be destroyed. The two-fold will to imitative coupling admits of no presumptions upon the integrity of the psychic organization. The given-ness of this demand for personal integrity may be illustrated at the animal level in the mechanisms of the instinct for survival and in the behaviors of nations when their vital interests are at stake.

Lorenz¹³ two terms to describe instinctual animal reactions to threats to survival: "flight distance" and "critical distance." The first term describes the distance at which an animal will seek to escape engagement with the agent of danger, and the second term describes the closer distance at which he must attack. Boulding¹⁴ uses the term "critical boundary" with this comment:

War, therefore, is only useful as a defense of a national organism if it is carried on outside the critical boundary. This makes the distinction between defense and aggression very hard to make in practice; frequently a nation operates outside its legal boundary in order to establish what it regards as a critical boundary. Britain was defended for hundreds of years on every soil but its own.

Where is the critical boundary (flight distance and critical distance) in Figure 39? The two psyches shown have agreed to cooccupy a zone of physical intimacy. The relationship shown is physically intimate to the ultimate degree in that it is sexual. In this relationship the most exquisite or excruciating nervous system interactions are possible, and each has surrendered to the other inter-psychic boundaries that are normally restricted. But the surrender is conditional in that there are understandings of mutual responsibilities for the sensitivities of the other. In this relationship an ultimate degree of imitative coupling is possible, and for this reason in

¹³Konrad Lorenz, On Aggression (New York: Harcourt, Brace & World, 1963), p. 29.

¹⁴Kenneth E. Boulding, Conflict and Defense (New York: Harper & Row, 1962), pp. 265...

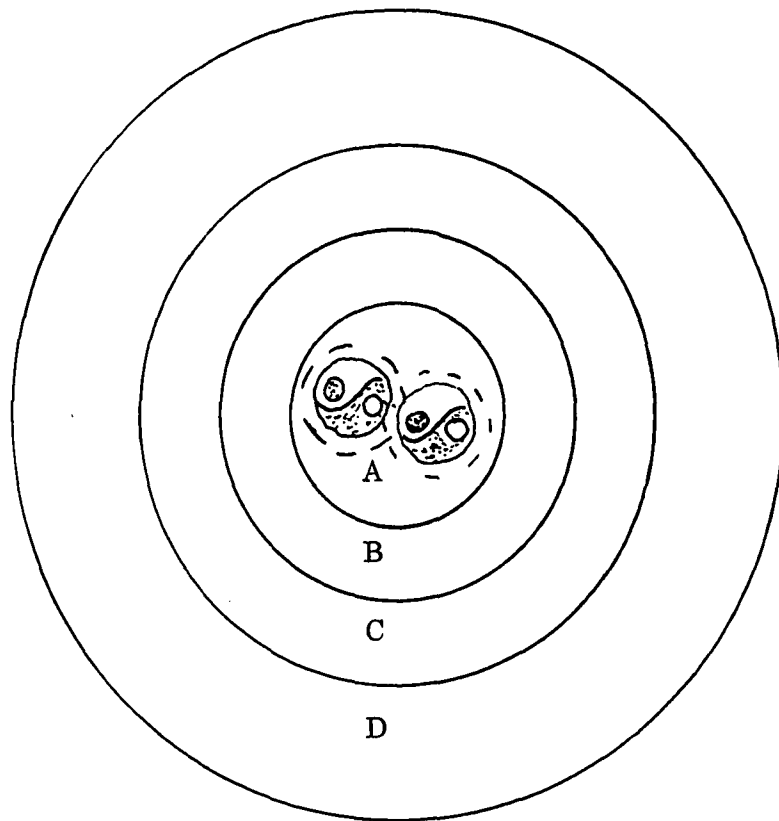


FIGURE 39

ZONES OF INTERPSYCHIC
AND COSMIC RELATIONS

- A. Zone of physical intimacy.
- B. Zone of physical propinquity.
- C. Zone of community relations.
- D. Zone of all other possible relations.

religion and in literature the sex relationship is the paradigm of imitative coupling and interpsychic creativity.

In spite of the completeness of abandon that is occasionally possible in this relationship, it is commonly understood that there are both physical and spiritual limits that must be respected. On the spiritual side there is the matter of the extra-dyadic relationships of the other. A stable and creative dyad is possible only when the other is able to live without fear in maintaining the following relationships: (1) Internally, preserving the axiality of his ellipses of felt reality, (2) Socially, maintaining inter-personal and paradigmatic relationships that sustain the inner structures (it being understood that these relationships include religious, political and other institutional entities), and (3) Linguistically, keeping in tact terms of reference and the grammar of their operations, (4) Cosmically, living within the felt order of things and organisms according to one's own perceptions of that order. Any member of a dyadic relationship that produces a challenge in these areas must of necessity become threatened. Either the threat will be resolved or the relationship will be mutilated or dissolved. The human psyche, endowed as it is by the foregoing must respond to challenges to its integrity in these relationships. Much depends on the quality of its response since it and it alone is responsible for its vortex of reality. This fact is basic to a concept of natural religion.

The intellectualization and schematic presentation of this inter-linkage of models, for all its disclaimers, tends to distract attention from the basic fact of emotion. At the heart of every proposition lies the simple human fact that when any word, or word structure, is made real it becomes emotional. A perception laid down in the nervous system, and any system of perceptions so laid down, and however structured in the intellect, is to be understood in terms of its affect. As Sherrington puts it in speaking of our inalienable prerogative of responsibility:

Natural Religion has not forgone emotion. It has simply taken for itself new ground of emotion, under impulsion from and in sacrifice to that one of its 'values,' Truth. Its view of the world and of itself is based upon the purview of what by its lights it can accept as true. In that way, for it,

much that is comfortable in other religions lapses. If you will, man's situation is left bleaker. One feature of that situation is that the human mind, such as it is, is left the crown of mind to which human life in all its needs has direct access. Compared with a situation where the human mind beset with its perplexities had higher mind and higher personality than itself to lean on and to seek counsel from, this other situation where it has no appeal and no resort for help to beyond itself, has, we may think, an element of enhanced tragedy and pathos. To set against that, it is a situation which transforms the human spirit's task, almost beyond recognition, to one of loftier responsibility. It elevates that spirit to the position of protagonist of a virility and dignity which otherwise the human figure could not possess. It raises the lowliest human being conjointly with the highest, Prometheus-like, to a rank of obligation and pathos, which neither Moses in his law-giving nor Job in all his suffering could present. We have, because human, an inalienable prerogative of responsibility which we cannot devolve, no, not as once was thought, even upon the stars. We can share it only with each other.¹⁵

The Microscopic-Macroscopic Universe of Meaning

Sherrington's emphasis given above is basic to an understanding of a psychecentric universe. The view of the psyche as cosmocrator is the very opposite of a reductionist view of man, God and the universe--a view shared by Tillich, Cobb and Whitehead. Naturalism and humanism may center on nature and man as objects of either "reference" or transient appearance of no value, but in this presentation they are understood in an entirely different way, the focus of attention being the psyche as the general purpose heuristic by which and in which cosmic interlinkages must occur. Unlike the scientific view of the world, this view repudiates marginal and peripheral understanding of man by attempting a schematic vision of how, in Tillich's language, "spirit and man are bound to each other." Tillich asks and answers this central question: "What is the meaning of the creation of a universe of meaning?"

¹⁵Charles Sherrington, Man on his Nature (New York: Macmillan Company, 1941), p. 404.

Following from the ontological derivation of values, the answer has two sides, the one macroscopic and the other microscopic. The macroscopic can be expressed in the following way: the universe of meaning is the fulfillment of the potentialities of the universe of being. Thus, in the human world, the unfilled potentialities of matter, as they appear, for example, in the atom, are actualized. However, they are not actualized in the atoms, or molecules, or crystals, or plants, or animals themselves, but only insofar as parts and forces that are actualized under these dimensions are present in man. This leaves the question of the fulfillment of the universe as a whole open for the consideration of the self-transcendence of life, its ambiguities, and the symbol of unambiguous or eternal life.

In the microscopic answer, man is seen as the point at which and the instrument through which a universe of meaning is actualized. Spirit and man are bound to each other, and only in man does the universe reach up to an anticipatory and fragmentary fulfillment.¹⁶

This view is naturalistic and humanistic--but with a fundamental difference that is underscored by Cobb.

Cosmology, Natural Theology and God

In losing an obsolete cosmology that man was no longer capable of feeling, man also lost his theology. To discover a natural theology man has had to discover himself and to discover or "create" a new cosmos. For modern man to find a meaningful place in the cosmos he has had to embrace the scientific enterprise and go beyond it. This "going beyond" has been a process of the discovery and/or rediscovery of the centrality of the personal psyche. Crucial to this discovery are the common life experiences of "love, the depth dimension, creative interchange, authentic life, or *Mitmenschlichkeit*."¹⁷ The psyche experiencing itself at the cosmic center, with its concentric realms of social being, and its Yin-Yang configurations (represented by institutional ellipses), restores "God" to meaningful discourse in

¹⁶ Paul Tillich, Systematic Theology (three volumes in one: Chicago: University of Chicago Press, 1967), III, p. 84f.

¹⁷ John B. Cobb, A Christian Natural Theology (Philadelphia: Westminster Press, 1965), p. 14.

some real continuity with its historic use."¹⁸ Of the value of this restoration Cobb has this to say:

To me it appears that the struggle to restore the meaningfulness of the word "God," which means to justify the horizon in which this word can have its appropriate reference, is a matter of ultimate importance for health, even for the survival, of Christian faith. It need hardly be pointed out that the evaporation of meaning from this crucial term has occurred, not as a function of that theology which is the expression or articulation of faith, but as a function of that cosmology which has destroyed the horizons within which early Christian, medieval, and early modern man understood his existence. For this reason it seems equally evident that the restoration of meaning to this term requires direct consideration of those forces which have destroyed it as well as the continuation of that proclamation and that theology which presuppose its meaningfulness. This means that natural theology in our generation is not to be seen as a dubious luxury of the systematician but as foundational to proclamation and to the realization of faith as well.¹⁹

The psychecentric universe presented in this dissertation is offered as fully consistent with this view. It has also extended the view to embrace archaic man as a fundamental part of the adventure of faith and it has implied the importance of this adventure to the emerging world community of mankind, regardless of denominations of faith.

Amid Polar Tensions the Emergent God

The psyche's vision of itself in the center of the cosmic field of polar tensions saves both man and theology from what Whitehead called "the vicious separation of the flux from the permanence (which) leads to the concept of an entirely static God, with eminent reality, in relation to the fluent world, with deficient reality."²⁰ In the tensional relationship God is a vital

¹⁸Ibid.

¹⁹Ibid., p. 14f.

²⁰ Alfred North Whitehead, Process and Reality, (New York: Harper & Row, 1960), p. 526.

reality to be reckoned with in the present and the goal of the psyche seeking homeostasis. In Whitehead's "final summary" on flux and permanence he presents the antitheses that are felt (according to this presentation) by psychecentric man as the interlinker of a multiple "ellipse" dipolar universe.

The final summary can only be expressed in terms of a group of antitheses, whose apparent self-contradiction depend on neglect of diverse categories of existence. In each antithesis there is a shift of meaning which converts the opposition into a contrast.

It is as true to say that God is permanent and the World fluent, as to say that the World is permanent and God is fluent.

It is as true to say that God is one and the World many, as that the World is one and God many.

It is as true to say that, in comparison with the World, God is actual eminently, as that, in comparison with God, the World is actual eminently.

It is as true to say that the World is immanent in God, as that God is immanent in the World.

It is as true to say that God transcends the World, as that the World transcends God.

It is as true to say that God creates the World, as that the World creates God.

God and the World are the contrasted opposites in terms of which Creativity achieves its supreme task of transforming disjoined multiplicity, with its diversities in opposition, into concrescent unity, with its diversities in contrast. In each actuality there are two concrescent poles of realization--'enjoyment' and 'appetition,' that is, the 'physical' and the 'conceptual.' For God the conceptual is prior to the physical, for the World the physical poles are prior to the conceptual poles.²¹

This theological statement can be taken as a read-out of the basic model (Figure 1). In the Yin-Yang World as felt, God is ever actual (Yin) and ever-abstract and ever potential (Yang). The Yang is meaningless without the Yin and the Yin is of no significance without the Yang. Each implies, calls-for, feeds-back into the other, and must therefore be taken as unity--either actually or potentially. In Whitehead's terms, they are a "concrescent unity."

While this statement of the case may be schematized in a variety

²¹ Ibid., pp. 527f.

of ways, the basic model (Figure 1) is, seen in the light of this statement, not at all arbitrary but simply appropriate to the "conrescent unity" as it is variously felt by man in his cultural and temperamental diversities. This assertion is based on the understood necessity to make allowances for differences in lintaistic and analogical conventions. For example, the word "God" may give way to a constellation of worlds in another religious culture than Whitehead's. One of these, in Chinese culture, might be the Tao (Way). But however translated in words, or formulated in symbols, the world as felt has "conrescent unity." According to Whitehead:

In this sense God is the principle of concretion; namely, he is that actual entity from which each temporal conrescence receives its initial aim from which its self-causation starts. That aim determines the initial gradations of relevance of eternal objects for conceptual feeling; and constatutes the autonomous subject in its primary phase of feelings with its initial conceptual valuations, and its initial physical purposes. Thus the transition of the creativity from an actual world to the correlate novel conrescence is conditioned by the relevance God's all-embracing conceptual valuations to the particular possibilities of transmission from the actual world, and by its relevance to the various possibilities of initial subjective form available for initial feelings. In this way there is constituted the conrescent subject in its primary phase with its dipolar constitution, physical and mental, indissoluable.²²

It is a common experience that the feelings can become confused about this "indissoluable" unity, but it is also common experience that in spite of all confusions there persists a general intuition of the reality of that unity.

Mandalas and Archetypes in the Unconscious

The emotional and intuitive life of man is a problem for the system builder who insists upon structures that are "rational" and explications of the structure that are linear, that are point-at-able, that are categorical and unambiguous. For that reason certain of the figures offered above are to him

²² Ibid.

more acceptable than the basic model (Figure 1). Examples of the figures, more acceptable to him are the "Table of Physical Vibrations" (Figure 18), the Circular Sequence of the I Ching (Figure 20) and Two Political Profiles (Figure 28). These lend themselves to a neatness and clarity of use that is paid for by the price of losing from view some of the most important dimensions of the total man and his most deeply important transactions with the universe.

For those who are most comfortable when working with models of the metrical and materialistic type (such as, in chemistry, the periodic table) the symbolic type of model is suspect of having an arbitrary and unreal character. Jung was well aware of this when, discussing models of the symbol type that he calls archetypes, he put them in historical setting. Of them he says:

Without the historical connection, they would remain suspended in mid-air, a mere curiosity. As I have already pointed out, the connection of modern symbolism with ancient theories and beliefs is not established by the usual direct or indirect tradition, and not even by a secret tradition as has often been surmised. The most careful inquiry has never revealed any possibility of my patients' being acquainted with books or having any other information about such ideas. It seems that their unconscious mind has worked along the same line of thought which has manifested itself, time and again, within the last two thousand years. Such a continuity can only exist if we assume a certain unconscious condition carried on by biological inheritance. By this assumption I naturally do not mean an inheritance of representations which would be difficult if not impossible to prove. The inherited quality, I fancy, must rather be something like a possibility of regenerating the same or at least similar ideas. I have called the possibility "archetype," which means a mental precondition and a characteristic of the cerebral function.

.....

I know such formulations remind one fatally of wild metaphysical speculations. I am sorry, but it is exactly what the human mind produces and has always produced. A psychology which assumes that it could do without such facts must artificially exclude them. I should call this a philosophic prejudice, inadmissible from the empirical standpoint. I should emphasize, perhaps, that we do not establish a metaphysical truth through such formulations. It is merely a statement that the mind functions in such a way. And it is a fact that my patient felt a great deal better

after the vision of the mandala. If you understand the problem which it has settled for him, you can also understand why he had such a feeling of "sublime harmony."

.....

He has pistis and peace. Where is the criterium by which you could say that such a life is not legitimate, that such experience is not valid and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about ultimate things than the one that helps you live? This is the reason why I take carefully into account the symbols produced by the unconscious mind. They are the only things able to convince the critical mind of modern people. They are convincing for very old-fashioned reasons. They are simply overwhelming, which is an English rendering of the Latin word "convincere."²³

It comes down to this: the unconscious makes its own images for the interlinkage of the psyche with its social and cosmic realms of being and action. Special paradigms and models are given relative importance in each age, according to its special interests and needs, naturalistic, political and religious. But amid the decline and fall of successive empires of meaning and purpose, the soul has its own purposes, meanings and heuristics. Success in dealing with man's larger and deeper problems requires that the life of the soul be understood. This understanding requires a discovery of the persistent heuristics and archetypes (with all their ambiguity and paradoxical implications). Such discovery is the condition for authentic being. There is much evidence that when this discovery is made the discovery is justified by the fact that, in the personal life, and extending into the social realm, the results are simply overwhelming.

²³ C. G. Jung, Psychology and Religion (New Haven: Yale University Press, 1938), pp. 111-114.

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